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APRIL · 1960



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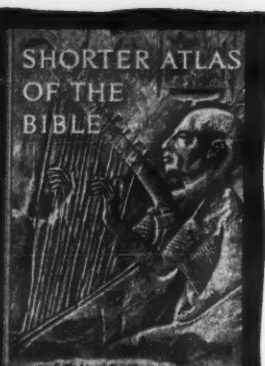
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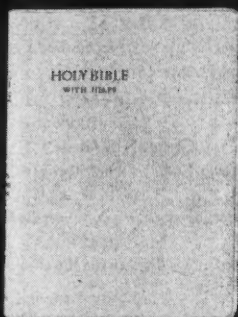
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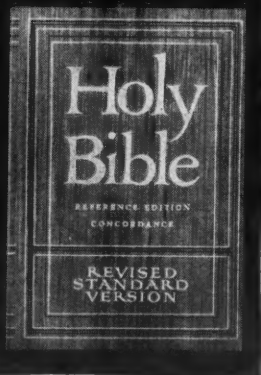
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APRIL, 1960

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational...dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy, co-operation with all who seek a more Christian world.

this month

Chapel of the Four Chaplains	Daniel A. Poling	4	
<i>Dr. Poling's closing comment on the widely-publicized "Kennedy Incident"</i>			
A Missionary Looks at the Cuban Revolution	Mary E. Furleigh	13	
<i>An American churchwoman defends the controversial Castro regime</i>			
Alcohol Aloft—A Bigger Threat Than Ever	Harry C. Kenney	16	
<i>An aviation reporter tells why, and what's being done about it</i>			
Teen-Age Terror in Our Towns (part 1)	Howard Whitman	22	
<i>To combat juvenile crime you must know the stark facts; here they are</i>			
Full Circle	Ott Crockett	24	
<i>A former merchant seaman recalls a strange, unforgettable Easter</i>			
Corridors of Light	Grace Nies Fletcher	26	
<i>Love and prayer are transforming "those queer kids at Huckels"</i>			
My Father's Cross	J. C. Penney	28	
<i>His preacher father was "excommunicated" for advocating Sunday schools</i>			
We Had the Bible for Breakfast	Robert and Carol DeWolf	29	
<i>The cheerful story of one family's adventures with morning Bible readings</i>			
Easter Christians	Oswald C. J. Hoffmann	30	
<i>The noted "Lutheran Hour" minister gives new meaning to an old epithet</i>			
The Man I Met at the Tomb	Ida B. Alseth	31	
<i>The keeper of Jerusalem's Garden Tomb can point to a miracle in his own life</i>			
Heaven in My Hand	Margaret Morgan Mabry	32	
<i>A child's logic at planting time rolls away his mother's gloom</i>			
The Case For Fund-Raising Projects	Lowell Russell Ditzen	56	
The Case Against Fund-Raising Projects	Thomas K. Thompson	57	
<i>A pastor (for) and a stewardship leader (against) state their views</i>			
Why Segregate the Sexes in Church Work? ...	Catherine Marshall	59	
<i>Men and women work together in offices; why not in church?</i>			
Try These On for Size	Jane Kirk	62	
<i>17 ideas for putting hidden talents to work in your church group</i>			
Easter Project	Steve Ellingson	67	
<i>Your Sunday-school class can make this display for the church lawn</i>			
Questions and Answers	4	Book Reviews	41
Letters	8	Religious Records	46
I Remember	10	Poetry	54, 74, 78
News Digest	12	Women's Devotions	58
Editorials	21	Food Page	64
Lines of a Layman	28	Lesson Background	69
Christian Herald Pulpit	30	Movie Reviews	80
Daily Meditations	33	Spice of Life	84

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the cover

"My Lord and my God!" exclaims the Apostle Thomas, in this month's cover created expressly for CHRISTIAN HERALD by Lumen Winter, outstanding mosaicist and muralist. Artist Winter recently won the commission to prepare a mosaic mural for the new Washington, D.C. headquarters building of the National Wildlife Federation. His 50-foot mosaic mural in the AFL-CIO building in the nation's capital was the basis for a commemorative U.S. postage stamp in 1956. A full-size mosaic, by the way, begins in much the same manner as this April cover. Mr. Winter's most recent CHRISTIAN HERALD cover—the Lincoln "carving," in 1959.

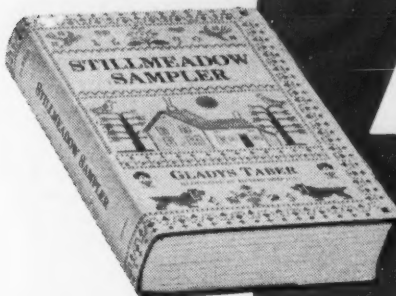
next month

How to Stop Teen Terror. Howard Whitman draws on his wide experience with delinquents and courts to advocate a hard-hitting plan to make America's streets safe for decent citizens. His ideas may shock you, but they are sure to stimulate your own thinking and to spark discussions in your church groups.

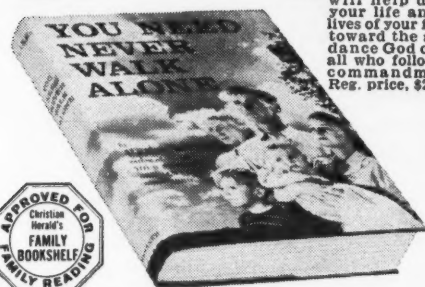
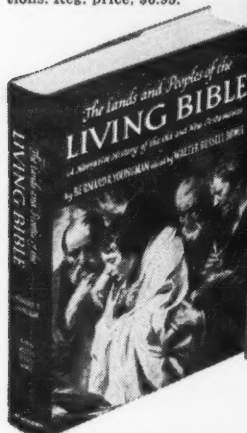
Christian Science—What Is It? is the second article in the new and provocative "Toward Understanding" series. Here, a spokesman for the unusual church founded by Mary Baker Eddy corrects commonly accepted misconceptions, tells you what Christian Scientists believe and why.

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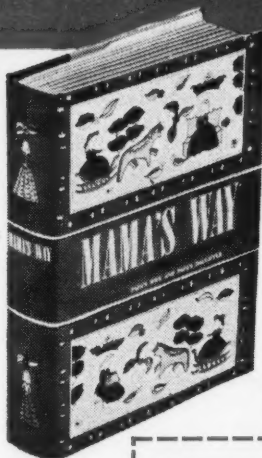
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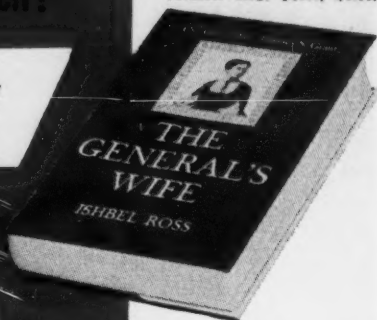


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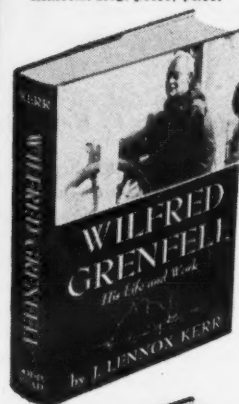
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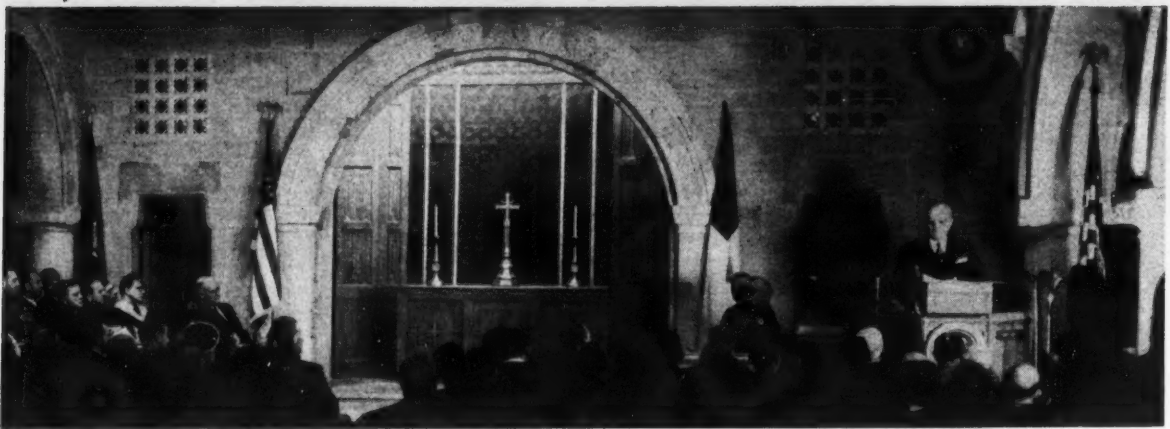
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President Truman speaks at dedication of Chapel of Four Chaplains, Philadelphia, Feb. 3, 1951. The Protestant altar is being used.

DOCTOR POLING

The John F. Kennedy Incident

United States Senator John F. Kennedy, speaking before the National Press Club in Washington, D. C., on January 14th, answered the following questions addressed to him by the Club President, W. H. Lawrence: "Did you or did you not refuse to participate in (a Philadelphia interdenominational religious service to dedicate a Chapel) and did you or did you not take this action on advice of a Cardinal?" The Senator's reply, as given in the *New York Times*, was "The answer to both questions is—the first question, is 'Yes.' The answer to the second question is on the interested advice of the leading church groups, which I assumed to be the Cardinal. The answer to the second question is 'Yes.'"

Now specifically in his statement before the Press Club and in a later press release, the Senator affirmed:

(1) "The Chapel was located in the sacristy of the Baptist Church." or as of the revised statement: "in the sanctuary of a church of a different faith."

(2) "I was invited to speak as the representative . . . of the Catholic faith."

(3) "I was not invited as a member of Congress."

(4) "My impression had been that it was a memorial to four chaplains."

(5) "I said I would be delighted to come without any credentials in the area in which he [Dr. Poling] hoped I would."

(6) "It is to be regretted that Dr. Poling nine years later should choose to review and draw the conclusions that he did."

(7) "The facts that he described

were accurate. However, the conclusion he drew was inaccurate."

Will you answer categorically these statements of Senator Kennedy?

ILLINOIS

F.S.

(1) Incorrect. The Chapel was not located in the "sacristy" or "sanctuary" of any church.

(2) Incorrect. Senator Kennedy is a Roman Catholic. In my autobiography, *Mine Eyes Have Seen*, I refer to him "as a spokesman (not *the* representative) for his Roman Catholic faith." But in the first run of the program for the civic dinner celebrating the conclusion of the main financial drive to finance the Chapel, Mr. Kennedy appears as follows: "Hon. J. F. Kennedy, Congressman from Massachusetts." He was never invited to speak in a Protestant church; he was never invited to speak in the Chapel itself. He was never asked to come with "credentials." No speaker was named as of his faith—Catholic, Jewish or Protestant, including U.S. Senator Lehman of New York, who is a Jew. Mr. Kennedy's withdrawal came too late to stop the first run of the program. Mr. Kennedy was invited as he was listed in the program, not, as he states, "as *the* representative . . . of the Catholic faith."

(3) Incorrect. He was invited and listed as "Congressman from Massachusetts."

(4) Correct. It is an interfaith memorial to the four chaplains and also to all others who went down on the *S.S. Dorchester*.

On the great bronze plaque just within the Chapel's universal entrance appear the names of 147 chaplains of

all faiths who were killed in action or who died from other causes in World War II. Within the Chapel itself, on the west wall facing the Dorchester mural, which is on the east wall, appear the names of 667 men of all the services and including civilians who went down on the *Dorchester* when this troopship was torpedoed in the North Atlantic on February 3rd. These plaques were placed by the Philadelphia Religion in Life Group, composed of women of the three great faiths.

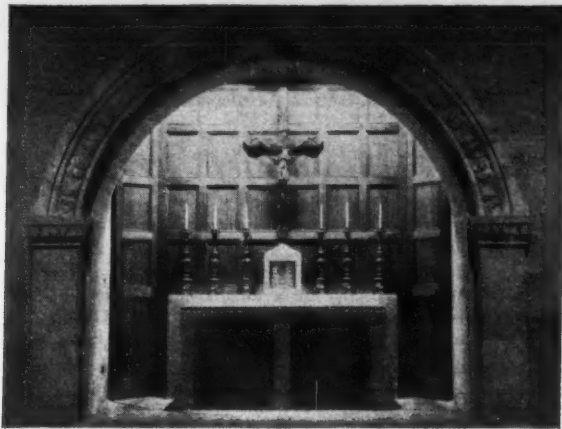
(5) Incorrect. As of my knowledge, no such statement was made to me then nor has it been made since. Mr. Kennedy did generously offer to forward a copy of the speech he had prepared for the occasion. But we did not feel that the speech without the speaker should be used, that it would only raise embarrassing questions.

(6) The Kennedy incident appears in my autobiography published in connection with my seventy-fifth birthday anniversary. The autobiography has, of course, been written over a period of years. My birthday occurred on November 30, 1959. Certainly the Chapel and its story has a place in this volume.

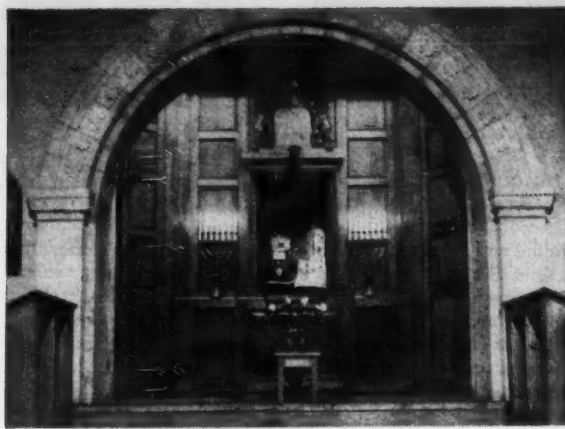
(7) I regret Senator Kennedy feels as he does about my conclusion. But I believe that both the facts and the conclusion are accurate.

A final question which has been asked of me by many is: "Why was this interfaith memorial located in Baptist Temple?" Answer: Baptist Temple is the founding church of Temple University. The founder of both church and university was Dr. Russell H. Conwell, who remained as pastor of the Church and president of the University

CHRISTIAN HERALD



A turn-table device in the chancel now shows a Catholic altar.



Another turn and the chapel is now prepared for Jewish worship.

ANSWERS YOUR QUESTIONS

until he died. The auditorium of the Temple has been used for convocations and commencements of Temple University for more than half a century. Hundreds of Roman Catholic undergraduates, as well as undergraduates of other faiths, have attended convocations and commencements in this auditorium. Distinguished Roman Catholic laymen have received degrees in this auditorium.

As late as December 14th last, Dr. Millard E. Gladfelter, fourth president of Temple University, was inaugurated in this auditorium. Among those present at Dr. Gladfelter's inauguration was Governor Lawrence of Pennsylvania, a Roman Catholic.

The Chapel with its universal and main entrance is located not in the "sanctuary," "sacristy," or "auditorium" of Baptist Temple, but within the walls of the Temple in what was known as the "Lower Temple" and at the heart of Temple University. Certainly the location seemed a sound choice and no objections from any source whatsoever were known or raised during the campaign for funds. Roman Catholics with representatives of all other faiths participated in this campaign and Major General William Donovan ("Wild Bill"), a Roman Catholic, was vice-chairman of the campaign committee. General Donovan participated in the program when the Chapel was dedicated. He with other Roman Catholic laymen contributed funds to erect the Roman Catholic altar which is a memorial to Chaplain John Washington, the Roman Catholic priest who was one of the four Dorchester chaplains.

Finally, stated in its simplest terms,

the Kennedy-Chapel incident reduces to the following:

(1) Mr. Kennedy, then a U.S. Congressman from Massachusetts, was invited to speak at the interfaith victory dinner of the Chapel of Four Chaplains. The dinner was held in the Bellevue-Stratford in Philadelphia.

(2) He accepted the invitation and in the first run of the program was identified as "Hon. J. F. Kennedy, Congressman from Massachusetts." He was not identified by his faith. U.S. Senator Lehman, who represented President

Truman officially, was not identified by his faith. No speaker was identified by his faith.

(3) At the request of His Eminence, Denis Cardinal Dougherty, Mr. Kennedy cancelled and the program was reprinted without his name.

• Reprints of this question and answer, together with Dr. Poling's February editorial on this subject, are available at 6 for 25¢ or 3¢ each in lots of 100 or more. Address: Reprint Dept., 27 East 39 St., New York 16, N.Y.



Albert M. Greenfield, representing Dr. Poling, presents Chapel's "leadership" award to Rabbi Maurice N. Eisendrath. Catholic layman Dr. Shane MacCarthy, speaker, looks on.



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One out of every seven people will spend some time in the hospital this year. Every day, over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the sidewalk or stairs in your home, or some sudden

illness, could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble!

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CHRISTIAN HERALD

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Mr. F. S. of Brooksville, Florida: "Am so glad someone has started such an insurance company for those who do not drink. . . . My wife has a policy in the — Company that will pay \$50 per week as yours does. I could not get it as I was too old at the time. She has to pay \$4.50 per month for it, and we are both going to take out with your company and drop the other one. We can get protection for both of us for only \$1.50 more than she is now having to pay!"

Rev. A. R. J. of Brazil, Indiana: "We are now insured with another company. This, however, looks good and is less expensive."

Dr. M. J. G. of Elm Hall, Michigan: "I am very much interested in hospital insurance for myself and my family. We have — at present and it is very high in cost."

Check These Remarkable Features:

- **Guaranteed renewable.** (Only YOU can cancel)
- **Good in any accredited hospital anywhere in the world!** (Including missionary hospitals)
- **Pays in addition to any other hospital insurance you may carry.**
- **All benefits paid directly to you in cash!**
- **No health examination necessary.**
- **No automatic age termination.**
- **Immediate coverage!** Full benefits go into effect noon of the day your policy is issued.
- **No limit on number of times you can collect.**
- **Pays from the very first day in hospital.**
- **No policy fees or enrollment fees!**
- **Ten-day money-back guarantee!**

Only Conditions Not Covered

Following are the only conditions this policy does not cover: pregnancy, childbirth or miscarriage; suicide; any act of war; pre-existing conditions; Workmen's Compensation cases; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

MONEY-BACK GUARANTEE

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have the policy checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if you are not fully satisfied, mail it back within 10 days, and we'll refund your money by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose! Fair enough?

We trust that your turn to enter the hospital will not come soon. But please remember, once the doctor tells you that you need to go to the hospital, it's too late to buy coverage at any price. So mail your application today!

Senior Citizen's Policy

Those over 65 frequently find it difficult to get hospitalization insurance. De Moss Associates offer a special Senior Citizen's Policy for those between 65 and 100 at only \$6.00 per month, or \$60 per year, offering identically the same liberal benefits as the standard Gold Star \$100 policy. Those taking out a policy before 65 pay only the standard \$4.00 per month rate even after they reach 65.

RUSH COUPON NOW TO ASSURE YOUR PROTECTION

APPLICATION TO

CH 460

World Mutual Health and Accident Ins. Co. of Penna.

My name is

Address

City State.....

Date of birth: Month..... Day..... Year.....

My occupation is

My beneficiary is

I also hereby apply for coverage for the members of my family listed below:

	Name	Date of Birth	Age	Relationship	Beneficiary
1.					
2.					
3.					
4.					

(A) Do you and all members listed above certify that you do not use alcohol?
Yes ☐ No ☐

(B) Do you and all members listed above certify that you are in sound and healthy condition mentally and physically to the best of your belief and knowledge?
Yes ☐ No ☐

If no, please state details including operations, sickness or disabilities during the past five years:

(C) Do you hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions?
Yes ☐ No ☐

Date:..... Signed: **X**

I am enclosing for:

- | Plan A (pays \$100/week) | Plan B (pays \$50/week) |
|--|---|
| () \$4 for 1st month's protection for each adult, age 19-64 | () \$2 for 1st month's protection for each adult, age 19-64 |
| () \$40 for 12 months' protection for each adult | () \$20 for 12 months' protection for each adult |
| () \$3 for 1st month's protection for each child under age 19 | () \$1.50 for 1st month's protection for each child under age 19 |
| () \$30 for 12 months' protection for each child | () \$15 for 12 months' protection for each child |
| () \$6 for 1st month's protection for each adult, age 65-100 | () \$3 for 1st month's protection for each adult, age 65-100 |
| () \$60 for your Senior Citizen's Policy for 12 months | () \$30 for your Senior Citizen's Policy for 12 months |

Mail this application with your first premium to—
DE MOSS ASSOCIATES—Valley Forge, Pa.



LAYMEN Bear Witness to their FAITH

For the months of May and June, The Upper Room publishes its annual "Lay Witness Number". This issue is written entirely by laymen from all walks of life, whose thoughts and experiences bear witness to their faith.

Because of their simplicity, sincerity and strength, these inspiring devotions are particularly suited to family and group as well as to individual use.

If your church does not have a standing order for The Upper Room, order now to start with the May-June number. Ten or more copies to one address, 7¢ per copy. Individual yearly subscriptions, \$1, three years \$2. Order from

The Upper Room

The world's most widely used
daily devotional guide

37 Editions—31 Languages

1908 Grand Avenue Nashville 5, Tenn.

LETTERS

Music Makers

Reading your January article, "The Music Makers," gave me one solution for getting church work done: money! Certainly the worship service should be beautiful, so while we are at it, why not go all the way and hire the congregation, thus eliminating sleepers, talkers, coughers, tuneless singers, etc.? What is wrong with our religion that our people must be paid for what should be an outpouring of their gratitude to God?

Wellington, Ohio

MRS. RICHARD H. BANBURY

... The portion of the article dealing with the voluntary group was of prime interest to me since I direct this type of choir. Volunteer choir members are similar to the candles on the altar; they're always there, so everyone takes them for granted. It has been my experience that too many churches elect their music committees from the choir, thereby eliminating their source of constructive criticism and congratulatory functions. I think the minister could direct the appointments of such committees with this in mind.

Millinocket, Me.

WARREN B. METCALF

... Thanks very much for your excellent articles on choir work. "Why Don't Our Choirs Pronounce the Words?" (Feb.) seems to deal almost entirely with the solo voice. The chief setback in diction is not so much purity of vowel as simultaneousness of attack. This is the director's job. If he gets half-decent co-operation from the choir, in this case attentiveness, the attacks and releases will come together.

Georgetown, Ohio

JOHN C. R. SCOTT

... Coincidence! I spent last evening reading *Hobbies* and was particularly interested in the section on recordings, this month featuring those of Geoffrey O'Hara. Concerning one of his records made in December 1917 a commentator said, "A particularly good feature of this record is O'Hara's enunciation; the song is in quick time, but not a syllable is lost." This morning I received the current issue of *CHRISTIAN HERALD* and read, "Why Don't Choirs Pronounce the Words?" by Geoffrey O'Hara.

St. Petersburg, Fla.

MRS. GEORGE E. MAKER

Toward Understanding

Let me as a retired minister especially commend the new announced policy to open a series "Toward Under-

standing." The initial article, "Why Jews Remain Jews," I find exceedingly helpful to me. Some of my best friends have been Jews, rabbis, doctors, merchants. Whether they know it or not, all Christians need these illuminating insights into the Jewish faith.

Booneville, Ark. M. S. HINCKLE

... Tell Mr. Rosenberg that Christians also have suffered from religious zealots. Some had their property confiscated, some were publicly whipped, and others were burned as witches in our very own country. Then others at a later date were spit upon, abused, and called "Jew Lover" which we were and still are. The establishment of Israel as a State may not have meant much to Jews but it meant much to us who taught from the Scriptures that very thing.

Ft. Worth, Texas

MRS. EVA M. COOK

... Congratulations on your printing the persuasive article by a rabbi. You seem to me to pander too much to the conservatives, but this is an instance of courage and fairness.

Morton, Ill.

REV. WILLIS E. ELLIOTT

... But there is another point of view to the subject. Would you extend to us the courtesy of writing a reply to Dr. Rosenberg's article? Our movement is a living proof that there is another aspect to this problem which the reading public of your publication is entitled to know.

Chicago, Ill.

ARTHUR W. KAC
HEBREW CHRISTIAN ALLIANCE
of AMERICA

● There is indeed another point of view—the one *CHRISTIAN HERALD* has taken for 82 years and will continue to take. "Toward Understanding" articles are being presented specifically for information and stimulation. The next stimulator in the series—"Christian Science: What Is It?"—comes next month.

Cross in the Window

Why shouldn't we ask each Christian family to put a cross in the window during Holy Week or at least on Good Friday? Let's make the cross a symbol of Easter as the tree and the star are symbols of Christmas. The cross belongs to all Christians and the cross in the window may be one way of getting people to think of its meaning.

Washington, D. C.

MRS. R. Y. NICHOLSON

CHRISTIAN HERALD

The average Protestant minister, married and with two or three children, is faced by a tremendous economic burden. Even with allowances for housing, utilities, an automobile—plus occasional extra income—most ministers find it difficult to meet month-to-month expenses. The average minister's salary is less than his average cost of living.

In the last 25 years the cost of consumer items has more than doubled. In the same period, ministerial salaries have risen slowly. Compared with the more rapid increase for teachers, sometimes referred to as the "forgotten profession," ministers' salaries are still frighteningly inadequate. Ministers spend more time in their profession than most other men. The forty hour week is unheard of in the ministry. In many cases their jobs consume a full seven-day week with long hours every day!

Generally, churches do not want their ministers to take on side jobs, nor do they feel it desirable that wives of clergymen should have to work for supplemental income. Church work is a full-time occupation. As such, *churches should consider an adequate salary for the minister as their first financial obligation.*

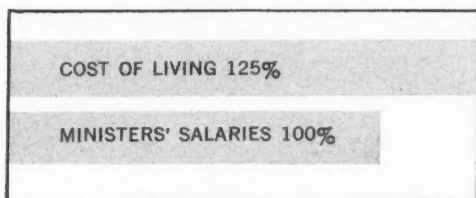
Some denominations are attempting to re-evaluate ministers' salaries—to put them on an equal level with other professions requiring like amounts of time and money for preparation. A "living wage" is not enough. The minister and his family are entitled to some of the "extras" of comfortable living—books, recreation, education and savings. Only now have responsible churches come to the realization that they must give as much as they ask if the ministry is to continue to attract the best qualified young men.

Reprints of this public service message for distribution to your Trustees and Board members are available on request.



a report to thoughtful laymen

Ministers Must Live Too!



A comparison of Ministers' salaries and the cost of living, using ministers' salaries as a base of 100%.



MINISTERS LIFE and casualty union

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A Mutual Insurance Company



"I REMEMBER"

Selected by
RACHEL HARTMAN

*All in the April evening,
April airs were abroad;
The sheep with their little lambs
Passed me by on the road.*

*The lambs were weary, and crying
With a weak, human cry
I thought on the Lamb of God
Going meekly to die.*

*Up in the blue, blue mountains
Dewy pastures are sweet;
Rest for the little bodies
Rest for the little feet.*

*Rest for the Lamb of God
Up on the hill-top green,
Only a cross of shame
Two stark crosses between.*

*All in the April evening,
April airs were abroad;
I saw the sheep with their lambs
And thought on the Lamb of God.*

Katharine Tynan

From Elizabeth Wood, Mt. Hood, Oregon

*A song of sunshine through the rain,
Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary Day and Easter Day,
Earth's saddest day and gladdest day,
Were just one day apart.*

Susan Coolidge

From C. L. Sage, Lebanon, Mo.

*We cannot change yesterday,
That is clear,
Or begin tomorrow until
It is here.
So all that is left for you
And for me
Is to make today as sweet
As can be.*

From Katharine Wertz, Concord, N.H.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.

*Take a dozen little clouds and a patch of blue,
Take a million raindrops, as many sunbeams, too,
Take a host of violets, a wandering little breeze,
And myriads of little leaves dancing on the trees—
Then put them all together in the very quickest way:
Clouds and sunshine, buds and flowers,
And you'll have an April day.*

From Myra S. Morton, Pittsburgh, Pa.

Chinese Parable

A man went to market with a string of seven coins. Seeing a beggar who asked for alms, he gave the poor man six of the coins and kept just one for himself. The beggar, instead of being thankful, followed the good man and stole the seventh coin also.

Would you, to whom God has given six days, steal the seventh also?

From William Hockman, Glens Falls, N. Y.

*Teach me, my God and King
In all things Thee to see,
And what I do in anything;
To do it as for Thee.*

*A servant with this clause
Makes drudgerie divine.
Who sweeps a room, as for Thy laws,
Makes that and th' action fine.*

George Herbert

From Evaline C. Compton, Carson City, Nev.

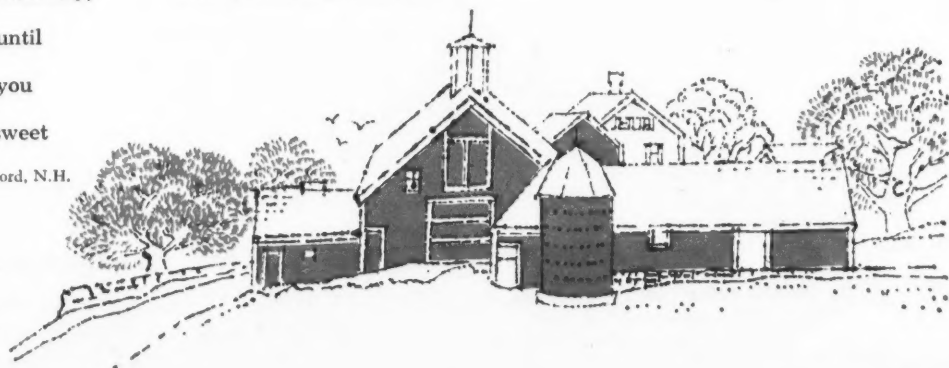
*When Jesus came to Golgotha, they hanged Him on a tree,
They drove great nails through hands and feet, and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds and deep.
For those were crude and cruel days, and human flesh was cheap.*

*When Jesus came to Birmingham they simply passed Him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain,
They only just passed down the street, and left Him in the rain.*

*Still Jesus cried, "Forgive them, for they know not what they do."
And still it rained the wintry rain that drenched Him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.*

G. A. Studdert-Kennedy

From Mrs. G. C. Roberts, Denbigh, N. Wales, and
Mollie E. Glick, Bridgewater, Va.





“Because I was too nervous
to be neighborly,
my doctor started me on Postum!”

“I do like my neighbors, but you know how it is when you don’t sleep well. You feel grouchy—too nervous to be friendly. One day I decided to see my doctor.

“He checked me thoroughly but found nothing basically wrong. He asked me, however, if I drank lots of coffee. Seems some people can’t take the caffeine in coffee. Change to Postum, the doctor advised. It’s got absolutely no caffeine, so it can’t make you nervous or keep you awake.

“And it worked! In fact, my neighbors and I are having a cup of Postum right now. Two cups maybe. Who cares—Postum can’t make us grouchy or keep us awake!”



Postum is 100% coffee-free

A product of General Foods



Gabriel Courier Interprets the News

MANUAL TRAINING: Newest addition to the awesome arsenal of the U. S. Air Force is the flying doghouse. Hardly had the Air Force lived down its big-brother-is-watching-you image, created by commanding officers at Forbes Air Force Base, Topeka, Kansas, when embarrassing excerpts from an Air Force manual hit the headlines. Given in copious detail were directions telling how enlisted men can best meet their patriotic responsibilities as lackeys in a general's household—from how to mix drinks to how to bathe the family pet ("the best way to accomplish this is by using soap, water and plenty of elbow grease." There are other ways?).

The Air Force brass (the word is singularly appropriate here) was just venturing out of the doghouse when outcry over a second manual, put out at Lackland Base, Texas, sent them scurrying for cover again. This time it was no laughing matter. A section of the manual charged the National Council of Churches and churches generally with infiltration by Communists and Communist fellow-travelers. Said the manual flatly: "It is well known that even the pastors of certain of our churches are card-carrying Communists." Is it? Are they? We daresay you could find a couple among the 350,000 clergymen in the country, but personally we'd hate to have to try to prove it.

Then this quote: "The National Council of Churches of Christ in the U.S.A. officially sponsored the Revised Standard Version of the Bible. Of the 95 persons who served on this project, 30 have been affiliated with pro-Communist fronts, projects and publications." That conceivably the purest of motivations might cause a minister to support causes which from quite different motivations Communists latch onto, is not pointed out. Nor that out of 95, even by the same reckoning, 65 escaped even any entanglement at all.

Would the Council be satisfied, an aide of Defense Secretary Thomas Gates wanted to know, if all copies of the manual were burned—a juvenile approach to the situation if we ever heard one! How do you destroy by fire the damage the book has already done? For that matter, how do you destroy the damage that unrepudiated clergy membership in Communist-front organizations has already done?

Two wholesome results could come of the affair. First, a review of the indoctrination materials of every branch of the armed forces. We predict some mighty interesting rocks will be flipped over! Second, a renewed understanding by even the most naive clergymen

that the best of intentions can generate questions which sooner or later have to be answered. (Including such questions as why the recognition of Red China should be advocated.)

DEBATE: Heart of the conflict over adequate defenses for the U. S. lies in two words used of a possible enemy: his *capabilities*; his *intentions*. The administration is now emphasizing the latter, a switch. Capabilities have to do with the havoc the other fellow has the wherewithal to wreak. Intentions have to do with the likelihood of his wreaking it. The intention school offers a lower defense bill than the capability school. The trouble—and Democrats are boring in on this—is that the intention approach puts a fearful responsibility upon intelligence reports and their evaluation. On the other hand, the gun for gun, bomb for bomb approach to defense calls for a constantly growing slice of the tax dollar—an economic attrition as ultimately disastrous to the U. S. and to the world as the side effects of war itself.

No wonder there's a debate!

BELOW PAAR: When N.B.C. lowered the boom on Jack Paar, the pro-Paar hue and cry was massive. We'd like to say something on behalf of boom-lowering. Here was a network that, along with others, has been under criticism for everything from rigged quiz programs to violence and assorted forms of bad taste. Then, when it did something to keep a story off the air that overstepped the line, the network was roundly booed instead of applauded. When Paar seceded, as if he were the 51st State, viewers thought it was tragedy instead of comedy. Which makes one wonder if there isn't just about as much wrong on one side of the television screen as on the other.

CUES: Did you forget that the summit meeting comes off next month . . . followed by Ike's trip to Moscow in June? . . . The French atom bomb, the story goes, was exploded early to avoid migratory flocks passing over the Sahara—decision for the birds. . . . Russia recently paid off a debt of a million dollars to the U. S., 1/800th of what she owes on lend lease.

Despite fuss and feathers about American educational shortcomings, U.S. college degrees outnumber those of the Soviet Union two to one. . . . Don't be too dismayed at politicking on all subjects—race relations, foreign aid, defense—for in a democracy, progress comes out of interaction of tensions,

even in an election year like this one.

ALGIERS: President DeGaulle of France has won at least one war in Algeria. Although the original revolution is still going on and the place is still not safe for the kind of democracy DeGaulle is advocating, at least the rebellion against DeGaulle has been put down. Whether the die-hards will stay subdued is another matter. This much can be said with certainty: at a time when France was closer to anarchy than it was even when DeGaulle was swept to power, the commanding personality of this one man saved the day and perhaps the century for his country. Discipline is what France has lacked. Discipline is what DeGaulle has given.

"To the barricades!" once an inspiring shout of brave men bringing in a new world, became in Algiers the saddening wail of fearful men trying to hold to a yesterday forever gone. "To the barricades!"—modern battle cry of lost causes.

THE CLUB: One sows, another reaps. It was Premier Felix Gaillard, one of the youngest men in French history to hold the Premiership, who put in motion a five-year plan that set up an atomic center at Marcoule. Eight years later, President DeGaulle reaped the harvest—the mushroom-shaped cloud over Reggan, deep in the Sahara desert. Thus France paid the initiation fee into the club that has only three other members—the U. S., Great Britain and Russia.

Would this speed, or complicate, the efforts of the Big Three to reach an agreement on test bans? Will Russia use the French explosion as an alibi for scrapping the informal moratorium that has been in effect since November 3, 1958? And—prickliest question of all—can Red China be far behind?

CUBA: One swallow doesn't make a summer, and one visit by Russia's traveling salesman Anastas I. Mikoyan doesn't make Cuba Communist. But one gets the feeling that Havana has been the homing place for as many swallows as Capistrano. (For the dissenting view on this, read, "A Missionary Looks at the Cuban Revolution," in an adjoining column.)

Cuba's big deal with Russia whereby the latter has agreed to buy five million tons of sugar at 3 cents a pound (the U. S. pays two cents above world sugar prices as a kind of friendly subsidy), reminds us of the youngster in the family who can make a "profit" selling

CHRISTIAN HERALD

lemonade at a penny a glass—so long as he uses mother's lemons, sugar and ice cubes.

JORDAN RIVER: The depth of bitterness between the Arab League and the state of Israel was nowhere more obvious than in a plan submitted by Arab hydraulic engineers to ruin the Israeli plan for irrigating the Negev. The scheme would divert the Hasbani River in Lebanon, which now flows into the Jordan, take it through a nine-kilometer tunnel into the Litani River and from there to the Mediterranean. This would divert so much water from the Jordan—for no constructive purpose—that it wouldn't make sense to pipe Jordan water into the Negev, and besides would increase the salinity of the Jordan river so that it wouldn't be fit for irrigation purposes.

If the cost—in money and energy—expended *hatefully* in the Middle East were spent *helpfully*, what a Garden of Eden it might become, for both Jews and Arabs!

MASS: Vice President Nixon, a Protestant, and members of Congress and the United States Supreme Court and other high government officials attended the annual Red Mass (to invoke the blessing of God on the administration of justice) at Roman Catholic St. Matthew's Cathedral in Washington.

And in Philadelphia, when an award was given to Dr. Morris Eisendrath at the Chapel of Four Chaplains, Dr. Shane McCarthy, a Roman Catholic participant, made a point of arriving *after* the "religious" portion of the program, leaving *before* the benediction.

EVANGELISM: Save your visitation evangelism for a rainy day, says Dr. Harry Denman, general secretary of the Methodist Board of Evangelism. "Not only are people more likely to be home, but they will know you are in earnest." Good point. It was one of several made at a national workshop on evangelism held at Nashville, Tenn. Bishop Marvin Franklin warned the 100 local-church directors of evangelism attending, "We Methodists could win a million people on profession of faith in a single year, if we would make up our minds to do it."

If Methodists don't, we might add, they're going to be outdistanced by Southern Baptists as the largest U. S. Protestant denomination in another year or two.

STATE OF LUTHERANS: A 1959 study of parish records of 87 per cent of the 4,500 congregations of the United Lutheran Church in America (in the U. S. and Canada), shows the 2,400,-
(Continued on page 20)



At La Plata, Premier Fidel Castro signs Cuba's agrarian reform law.

A Missionary Looks at the Cuban Revolution

By MARY E. FURLEIGH

CARDENAS, CUBA

AS A PROTESTANT missionary in Cuba teaching at a United Presbyterian U.S.A. school, and as an American citizen, I have felt a deep concern over recent misunderstandings between the United States and Cuba. Perhaps I can help just a little by telling how things look from here.

First of all, we must remember that a revolution is different from a rebellion. The rebellion in Cuba ended on January 1, 1959, when Dictator Fulgencio Batista fled to the Dominican Republic—but that was just the beginning of the revolution. The dictionary says a revolution is a "fundamental change in political organization." The change has indeed been fundamental in Cuba. Whether it has been for good or for bad each person must judge for himself. To do this one needs to know what the revolution is accomplishing, both in material and moral changes.

The keystone of the revolution is the agrarian reform. The division of big private land-holdings is being undertaken so that each farmer can have his own farm and thus the existing unequal distribution of annual income can be leveled off. Other projects included in the land reform are the fertilization and cultivation of waste lands, the drainage of swamp lands, the introduction and use of modern machinery and farming methods, the increased production of old crops and experimentation with new crops (so the country will not continue to be dependent on a one-crop economy, sugar). The attempt through the land reform to help the farmer specifically and the country as a whole indirectly, involves the co-operation of many governmental departments.

The National Lottery has been turned into a Savings Institute which uses the money from selling bonds to build low-cost housing. Last year 10,000 new homes were built.

An attempt to increase dollar reserves encouraged Cubans to turn in American money to banks and (Continued on next page)

consume products produced in Cuba. In conjunction with this a tax reform placed higher taxes on imported goods. It also simplified the tax system and gave people a chance to bring their back taxes up to date.

The industrialization program proposes to develop national industries to supply as many consumer needs as possible. Sugar cane bagasse is used to make paper and other by-products. Factories are turning out fiberboard, roofing, cloth, alcohol, furniture, canned goods and fertilizers, as well as such things as hydraulic jacks and sewing machines.

The material changes brought about by the new government are many-fold but the moral changes are more remarkable still, especially to those of us who are Christians. It is not now necessary to buy off politicians with votes or money in order to get a place in a hospital bed for a sick person or to get a driver's license or a passport issued in a decent amount of time. A crackdown on vice has taken place—on excessive gambling and drinking, prostitution, smuggling and illegal drug traffic.

Respect for and faith in the new government — something which had been completely destroyed before—has caused people to put a higher value on honesty in all phases of life. People are no longer content to sigh and say, "It's always been like that." They look for new and better solutions for problems. A spirit of co-operation has been created and manifested—by school children who brought seeds to use in the tree-planting project; by teachers who agreed to work at half-salary; by workers who worked an extra hour a day without pay to finish more public works projects at less cost and also to stretch the budget so more men could work for a longer time; by the volunteers who

teach people to read and write in their spare time evenings; by others who have offered to go to undeveloped and isolated areas to work with farmers there, in whatever capacity they are needed; by the whole citizenry who collected American money to increase dollar reserves, and who donated a day's pay, or whatever they could to buy modern machinery for the agrarian reform.

People at home have often heard of the acts of vengeance which are supposed to have been committed in Cuba, but have they ever heard of the spirit of love expressed in Dr. Fidel Castro's words to the children of Cuba, telling them they must love all their classmates, even the children of the Batista soldiers who committed crimes, that they must treat them with friendliness, and not with contempt?

In order to evaluate the revolution fairly, we must look also at some of the things which do not seem favorable to critics of the revolution. Many Americans feel that any agrarian reform is Communist-inspired because it means taking from the legal owners land which is then parceled out to others who have no lawful claim upon it. We must remember, though, that the U.S. carried out a land reform in Japan, and that land was paid for in bonds just as it is being paid for in Cuba. Our government has also favored land reform in Vietnam, Formosa and Southern France. Batista left Cuba's treasury with far below the legal minimum of money as established by the constitution. Therefore the government, not having the funds in cash, must pay in bonds.

Other criticisms accuse the government of not carrying out the reform according to the law. Each case which allegedly has not been treated lawfully

would have to be investigated individually, but supposing that in some instances land had been taken without giving receipts or bonds in payment or that too much land had been confiscated according to the legal minimum allowed, it should be remembered that the men in charge of dividing the land are only human and therefore can make mistakes. They are almost all new at this type of work; the extent of corruption in every phase of government was so great that the large majority of officials have had to be replaced by new persons.

Many of the rebel soldiers were amateurs, too, when they began fighting in the hills. The people backed them because they felt their cause was noble. The people are willing to be patient if mistakes are made, because they are convinced that the government is honest and its intentions are good.

Some critics call the revolutionary government a dictatorship, saying it took over by military force, has not yet held elections, has suspended civil courts in favor of military tribunals and discourages freedom of the press. However, the Cuban Constitution (not to mention the American Declaration of Independence, and men such as Martin Luther, John Knox, John Milton, John Locke and many others), have expressed the right of men to rebel against tyranny. It is agreed that Batista's government was a tyranny and that the vast majority of the people were in favor of the replacement of it. Elections have not been held as yet because the government feels that the money and time which would be needed to prepare for them adequately are not yet available. A census would first have to be taken and political campaigns carried out. Right now they believe it is more important to expend all possible energies and talents in getting the revolution off to a good start, in all its aspects.

It is interesting to note that some persons have criticized the Cuban government for not having freedom of the press, while others have attacked it for having too much. The fact that the government has answered its critics by counter criticisms has been interpreted by some to mean that it is dangerous or impossible to criticize the government. Others say that the Communist newspaper *Hoy* should not be allowed to continue publication. The government's idea is that if true freedom of expression exists, then it should exist for anyone and everyone, even a minority. And the right to explain one's ideas, actions and position, and to criticize others when they seem to be in the wrong, exists for government officials as well as for any other individual.

(Continued on page 16)

"DR. POLING ANSWERS" ON THE AIR A 15-minute weekly radio program

Hear him every Sunday over stations listed below

All schedules are given for local time and all are P. M.—
unless otherwise noted

Ashland, Ohio	WNCO	9:00	Nashville, Tenn.	WNAH	5:15
Atlanta, Ga.	WGUN	6:15	Newnan, Ga.	WCOH	6:15
Boston, Mass.	WORL	9:30 a.m.	New Orleans, La.	WJMR	5:15
Buffalo-Niagara Falls, N. Y.	WJL	7:30 a.m.	New York City		
Bennetsville, S. C.	WBSC	6:15	Norfolk, Va.	WLW	6:15
Boise, Idaho	KGEM	4:15	Philadelphia, Pa.	WDAS	**
Borger, Tex.	KHZZ	5:15	Phoenix, Ariz.	KOY	10:15
Butte, Mont.	KOPR	4:15	Pittsburgh, Pa.	KGON	3:15
Canton, Ohio	WAND	6:15	Portland, Ore.	WIBU	5:15
Corbin, Ky.	WCTT	6:15	Poyntette, Wis.	WRIB	**
Cheyenne, Wyo.			Providence, R.I.		
Cleveland, Ohio	KVWO	4:15	Raleigh, N.C.	WKIX	6:45
Culpeper, Va.	WCVA	6:15	Reno, Nev.	KBET	3:15
Dallas, Tex.	WRR	12:00	Richmond, Va.	WLEE	7:00
Decatur, Ala.	WMSL	5:15	Roanoke Rapids, N. C.	WCBT	6:15
Des Moines, Ia.	KIOA	**	St. Petersburg-Tampa, Fla.	WLCY	7:45
Florence, Ala.	WJOI	5:15	Salt Lake City, Utah	KALL	7:45
Haleyville, Ala.	WJBB	5:15	San Diego, Cal.	KSON	3:15
Hartford-Manchester, Conn.	WINF	6:15	San Francisco, Cal.		
Helena, Mont.	KXLJ	4:15	Seattle, Wash.	WFEB	5:15
Jacksonville, Fla.	WZOK	8:30 a.m.	Sylacauga, Ala.		
Louisville, Ky.	WTMT	9:45 a.m.	Tucson, Ariz.	KTUC	6:30
Maysville, Ky.	WFTM	6:15	Washington, D. C.	WOL	9:30 a.m.
Miami, Fla.	WKAT	8:15 a.m.	West Palm Beach, Fla.		
Montgomery, W. Va.	WMON	6:15	Wilmington, Del.	WAMS	6:15

*Consult local listing for time and station.



"What shall I give?" is an eternal question.

Jesus gave all on Calvary for our redemption and rose again on Easter for our justification.

But there is a prior question, "What have I been given?" If you believe in God as creator and source, the only answer is "Everything—life, ability and my portion of this world's goods." Hence all are stewards of God's mercies.

How give a better account of your Stewardship than by supporting The Salvation Army and remembering it in your Will.

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ALCOHOL ALOFT— a bigger threat than ever

By HARRY C. KENNEY

SOMETHING NEW has been added to the dangers of drinking aloft—jet aircraft. Today's giants of the air have a seating capacity of 118 passengers first class and as many as 175 in economy class. They fly at 35,000 feet and travel at the speed of 10 miles a minute. Each of these characteristics offers disturbing new complications when compounded with alcohol.

Actually, the big jets are just coming in to claim their place in the flying age. This factor brings with it greater dangers and new dangers to be met and mastered. Certainly, with the plane crew busy with the new flight challenges, it is no time for an intoxicated passenger to try to enter the flight deck and interfere with the operation of the aircraft—and this, by testimony of pilots, has been attempted!

Not so long ago aircraft carried only 30 or 40 passengers and lumbered along at 150 to 200 miles an hour. There were not as many aircraft, not as many persons traveling, not as much tension and time and danger were not measured in split seconds.

Today's jet aircraft fly at 600 miles an hour and land at 125 to 150 miles an hour. This is no time for a drunk to cause disturbances in the passenger cabin—a registered complaint—during critical flight conditions and at the risk of bodily injury to himself and others.

The Air Line Pilots Association has submitted to the U.S. Senate Sub-committee on Transportation many incidents caused by intoxicated air line passengers which directly affected the ability of the flight crews to conduct their flights with the highest degree of safety. There have been in-flight emergencies requiring unscheduled landings to remove inebriated passengers who were creating disturbances or hazards.

Another complaint included inebriated passengers inadvertently actuating or damaging exit and pressurization devices in flight. This could be disastrous at jet altitudes. Furthermore, pressurization does not fully compensate for the greater height at which jets fly, and thus the effects of alcohol are felt more keenly.

Today more than ever, much of the nation's and the world's economic and political affairs are being conducted personally and on the spot because of the speed

(Continued on page 18)

Cuban Revolution (Continued from page 14)

The temporary establishment of the military tribunals to take the place of civil courts was an extremely serious step for the government, of course. The trials of war criminals which took place after the downfall of the dictatorship were held under highly unusual circumstances. The extent and number of crimes which had been committed by these men was perhaps unprecedented in Cuba's history. Fidel Castro had promised before the rebels won the war that justice would be carried out. Knowing the atrocities which had been encouraged by Batista's men, he felt that this promised justice would have to be fast and thorough if the people themselves were not to act, wreaking their own form of vengeance, with no semblance of law or order. Thus it was that the slower, and probably calmer, courts of a more normal situation were supplanted by faster and more numerous military tribunals.

On the subject of dictatorship, it should be mentioned that this government has not permitted the "deification" of public officials by printing their likenesses on postage stamps, placing their pictures on public buildings, building statues of them and naming streets, buildings and cities for them.

Many persons have accused this government of being Communist, and it is important that we be alert to recognize Communism as a very real and serious danger. However, we must be careful not to believe Communist accusations without proof to back them up, for Batista and other enemies of the revolution have used this line sometimes as a clever technique, knowing it will cause suspicion in the U.S. And we need to remember that when a Cuban visits Red China or Russia, it does not automatically make him a Communist any more than it does Vice President Nixon or Senator Humphrey when they visit Russia, or the Americans who talked with Khrushchev when he came to the U.S. The agrarian reform is trying to better the situation of the farmer so that Communism will hold no appeal for him, because he already has something better.

Extreme nationalism and anti-Americanism have also been attributed to Cubans recently. It is only natural that they want to increase the balance of trade so it is not so heavily tipped against them and the measures adopted have been with this in mind, not as a movement against the U.S. In any country there are the fanatic and the unjust. There are these people in Cuba, too, and they are responsible for some of the attacks against the U.S. which

INFLATION PUNISHES THE PRUDENT

No matter who you are, or how much you have, rich or poor, inflation is punishing *you*. Insidiously, it is weakening the whole living fiber of our national morality—because it destroys the incentive for thrift. Being prudent loses much of its value when you watch your savings, pensions, insurance, and wages shrink before the erosion of inflation.

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Consider this product: The VISION-VENT® Window Wall. This is a metal sandwich shipped to the site complete with insulation, a window and spandrel. The entire piece of wall is easily and quickly bolted to the school's steel frame. Because it is so thin—usually three and a half inches—it permits more floor space. Your school architect can explain how this item amounts to a very significant total in square feet saved. Furthermore, VISION-VENT Window Walls can be removed and re-used. This allows your school architect to design the building to be inexpensively expandable.

Ask your school architect, or school board member, about VISION-VENT Panels, made by the Truscon Division of Republic Steel.

we consider unfair. But some of them may well be results of extreme and biased criticism of the Cuban government by the U.S. press. As an individual, I have never had anyone treat me unkindly because I am an American.

We have to admit that exploitation of Cuba's resources by Americans has occurred and that it is a real cause for indignation and criticism. U.S. control in Cuba's political life after the War for Independence, the Platt Amendment, the Smoot-Hawley Tariff Act and the use of the sugar quota as a political lever, long have been silent grievances of Cuba. America also has done many favorable things for Cuba; here I am simply trying to show the points of dissatisfaction.

Other incidents and attitudes have rubbed salt in the wounds: U.S. asylum for Major Pedro Dias-Lanz, whom Cubans considered a traitor; the apparent friendliness of the U.S. with dictators, such as Batista and Trujillo, who have received military aid and training for their despotic governments, and with Franco, who was honored by a visit from our President; the harbor-

ing of dictators and their sympathizers in the U.S.; and also the bombings by private planes which took off from U.S. soil.

The Protestant churches have had their part in the Cuban Revolution. Many of those who participated in the intellectual and military rebellion against the dictatorship were Protestants and the thinking which influenced the movement and its leaders was, to a large extent, Protestant. The ideals of freedom, liberty, individual responsibility, justice and the importance of applying them in all facets of life, including government, inspired and persuaded many who united themselves to the revolution. A beloved young Baptist teacher from Santiago de Cuba, Frank Pais, was among the first martyrs to die in the insurrection.

Many other Protestant young men lost their lives later on, among them Esteban Hernández, an idealistic and dedicated young teacher from the school where I teach. The civic resistance counted on the cooperation and backing of countless other Protestant churchmen; since the new government

has taken over, positions of leadership have been assumed by many of them.

The literacy program for the whole country is in charge of Rev. Raúl Fernández, a Presbyterian minister in Havana; for the province in which I live, by Rev. Rafael Cepeda, another Presbyterian minister and former teacher in the Union Theological Seminary in Matanzas; and for Cárdenas, by Sra. Blanca Ojeda, Principal of the primary school where I teach.

An active Methodist has been named to work with delinquent boys. Two members of the Presbyterian Church were members of the original cabinet in the new government, one as Minister of Public Works and the other as Minister of the Recovery of Stolen Goods and Property, a new ministry. Groups of rebel Protestant soldiers read the Bible, prayed and held worship services on battle fronts.

For the future the Protestant Church has a great responsibility, not only to provide individuals to fulfill positions of leadership in government and elsewhere, but to reach the thousands still without the message of Christ. ■

Alcohol Aloft

(Continued from page 16)

of the jets. Important congressmen are flying more than ever. The executives of corporations are finding speed flights necessary. Hours and minutes are more important than ever today. Such vital factors put a direct spotlight on alcohol as a threat and danger.

The new jets are so fast that human pilots today cannot think or act quickly enough without a great deal of mechanical, electronic and automated equipment. Pilots are trained carefully and are skillful experts. These pilots support the views of Clarence N. Sayen, president of the pilots' association who has stated that the time has arrived for Congress to take over the drive for greater flying safety. And specifically this includes the fact that it is important to safety that legislation be enacted to prohibit the serving or consumption of alcoholic beverages on aircraft.

Mr. Sayen has testified in Washington, "There is little doubt that the unregulated consumption of alcoholic beverages by passengers in aircraft constitutes a compromise with safety."

Mr. Sayen and the pilots have taken the following position:

"The Association is skeptical that the pilot can effectively carry out all his responsibilities if the additional problems created by permitting the consumption of alcohol aboard aircraft are added to them; therefore, the air line pilot has been reluctant to assume, in

addition to all of his other responsibilities as an aircraft commander, the responsibility of being the guardian of a group of passengers under various flight conditions who are permitted to consume alcohol."

The Federal Aviation Agency recently adopted a new procedure intended to reduce the dangers of drinking and intoxication aboard. It provides that no alcoholic beverages may be consumed which are not served by the carrier nor will alcoholic beverages be served to passengers who appear to be intoxicated. The FAA has tried to put teeth in the ruling by providing a \$1,000 penalty for offenders.

The ruling implies that a passenger

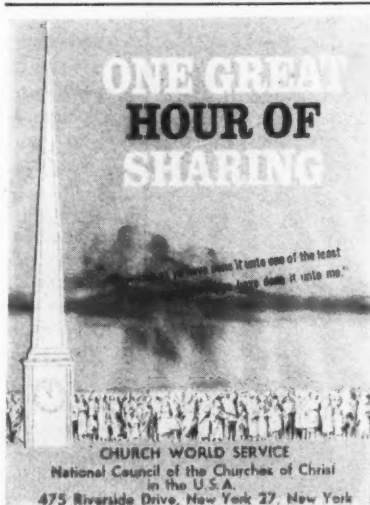
cannot bring a bottle of liquor aboard and retain it. He must give it to a stewardess who will serve it and only to the right amount! The wording of the rule attempts to relieve the carriers from judging whether a passenger is actually intoxicated. But pilots and stewardesses feel that the FAA is asking them to be policemen. If the FAA is going to make these rules, the flight crews feel that the FAA should provide the means for enforcement.

It is believed that the reason the FAA has tried to reduce the liquor hazard stems from complaints from nondrinking passengers and pilots and plane crews. It seems to be getting through, gradually, that liquor and speed plus sky-high altitudes do not mix.

A large number of passengers want to drink during flights. Also, in the beginning of vacation-flight programs years ago, some airlines promoted the sale of liquor aloft. Some still advertise "champagne flights." But one does not fly in order to get a drink, either on or off the house, but to get to one's destination.

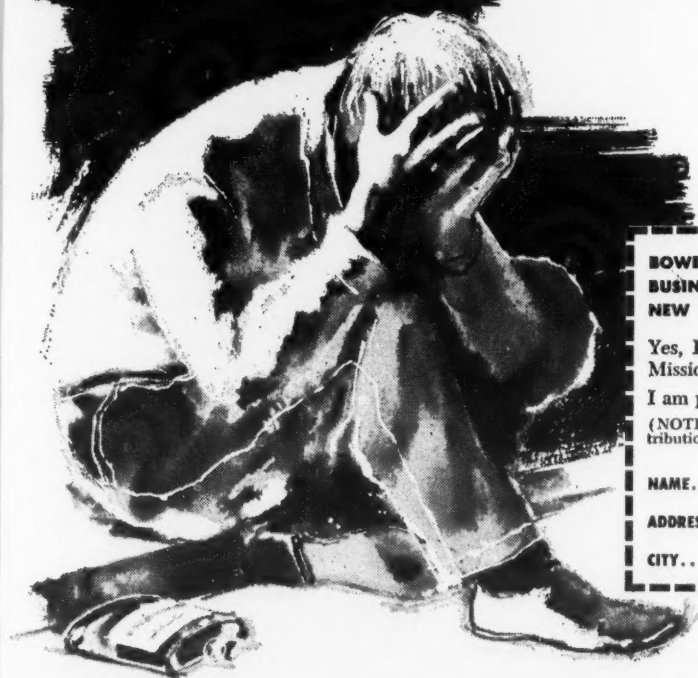
It is the opinion of Mr. Sayen—again in Washington testimony—that: "We do not believe the majority of air carriers favor the sale or service of alcoholic beverages on board their aircraft and, on the contrary, are fearful that the spread of the practice as a competitive device will force them to adopt it against their better judgment."

"We are convinced," Mr. Sayen continued, "that the spread of the practice has resulted from competitive pressure



OUR BROTHER HAS FALLEN...

*will you be the
one to help
raise him up?*



If you watch, you will see the people as they pass this drink-weakened man fallen in the streets of the Bowery. You will see the rich man hurrying on his way to his profitable business. You will see the good housewife busily occupied with thoughts of the day's shopping so that her eyes will not be offended by the sight of the man in the street.

Yes, it is this way now, even as it was in Bible times when Jesus spoke of the man who had been robbed by bandits and left to die. If you remember the story, it was the compassionate Good Samaritan who lifted him up and carried him to an inn—and even paid the inn keeper for tending to the man's wounds.

Jesus was talking about us, today. He was pointing out God's truth that every man is the brother of every man, and owes him an obligation. In telling the story, Jesus said that if we are to inherit eternal life we must act like the Samaritan. Jesus said: "Go, and do thou likewise."

In the Bowery many of our brothers have fallen through weakness of the flesh. Their hope of salvation rests with the Bowery Mission, doing God's work among the lost men of the streets. God needs your help *now* for the Bowery Mission. Everything we accomplish — every life that we save for society — every soul that we save in Jesus' name is completely dependent on your Christian charity — on *your* answer to the Master's commandment "Go, and do thou likewise." Our need is desperate. Will you mail your contribution today?

\$50.00 *will provide bodily and spiritual assistance for 60 desolate men*

\$10.00 *will help restore the strength and direction of 5 men*

\$ 5.00 *could start one man back on the road to a new life*

BOWERY MISSION AND YOUNG MEN'S HOME
BUSINESS OFFICE: 27 EAST 39th STREET, ROOM 601
NEW YORK 16, N. Y.

Yes, I want a part in keeping open the doors of the Bowery Mission to the men who so desperately need its ministry.

I am proud to enclose my contribution of \$.....

(NOTE: The Bowery Mission is a non-profit organization. Your contribution is deductible on your income tax return.)

NAME.....

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and that some of the carriers now forced into the practice would gladly abandon it if a uniform rule was in effect which relieved them of such pressure."

America's scheduled commercial airlines ended last year with a critical and disappointing safety record. During 1959, there was a record number of 257 passengers and 37 crew members killed in scheduled airline crashes. The fatality rate per 100 million passenger miles was the worst in the last seven years.

Liquor was not the major cause, and probably not *the* cause, of any of these accidents. But the number of accidents and the growing number of fatalities point up to some major factors. Airplanes are getting bigger, faster, flying at increasingly higher altitudes, and are more complicated.

Commercial airlines are even now concerned about whether they will be able to pay for the 500-600-mile-an-hour planes before the functional and probable 1,200-1,500-mile-an-hour airplanes come on the market. Actually, supersonic flight is expected within eight years. Such planes will carry 200-300 passengers easily.

What this means among other things is that there is going to be a maximum requirement for safety all around. Today's crowded airports will have to be made adequate; the size and location of airports will be important; the skyways and the control of flight schedules will continue to be vital; aircraft safety features will get top priority; and plane crews will accept only the most adequate men.

Francis M. McDermott, executive director of the Air Traffic Control Association, has testified that the air traffic control profession is functioning "at a level of sustained pressure and tension unequalled in aviation history" and can

eventually have an adverse effect on safety.

Drinking aboard simply adds another—and an unnecessary—problem.

Last year ten bills were introduced in Congress to restrict or ban the serving of alcoholic beverages on commercial airplanes. Nine are sponsored by Representatives and the other by a Senator. All the bills have been sent to the Interstate and Foreign Commerce Committee. They are expected to be brought into the open this year for disposition one way or the other.

For this year, which is the second session of the 86th Congress, three bills have been submitted as follows: H.R. 9777 by Rep. James C. O'Hara (D.-Mich.), a bill to inspect all articles brought aboard aircraft and to permit persons injured by failure of airlines to inspect and to bring suit against the air carrier.

H.R. 9931 is a bill by Rep. Roman C. Pucinski (D.-Ill.), which would require the placement of recording devices as an aid to air accident investigations; and H.R. 9877 by Rep. Torbert MacDonald (D.-Mass.), a bill to authorize and direct the administrator of the FAA to make a study and report to Congress of devices and procedures for the protection of persons and property from injury or damage resulting from destructive devices or substances placed on aircraft.

These three bills introduced this year have also been sent to the Interstate and Foreign Commerce Committee and will have to be acted upon one way or another.

What this spells out is that the jet airplanes have brought a new dimension to aviation in which there is no room for the effects of liquor. Bullet-like projectiles with human cargo jamming the nation's airports and skyways demand sober thought and action. ■

Gabriel Courier

(Continued from page 13)

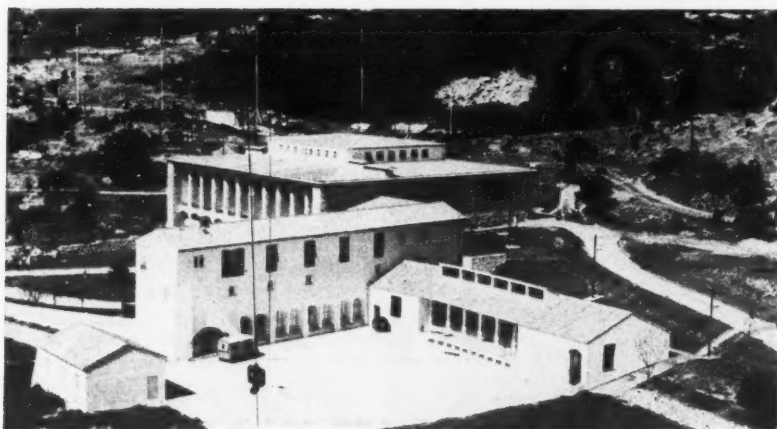
000-member denomination in "good health" at age 42. It disclosed some trends and habits also that are interesting. Most of their congregations, the survey found, are increasingly preferring vestments for their pastors. A decrease in the number of mixed marriages occurring between members of United Lutheran congregations and Roman Catholics was reported. Of the reporting congregations, 2,332 said the mixed marriages increased their adult membership; 413 congregations reported a decrease. The survey showed a gain of 3,566 in baptized members from Roman Catholic congregations, a net loss of 868. Total accessions from all other denominations were 115,080, with 73,981 losses to other church bodies. Twelve tithers were reported in the average ULCA congregation as against 9.9 in the previous survey.

IN BRIEF: A Pittsburgh educational television station is broadcasting a pioneer program of education for leaders in Christian education—answer to "teacher training" problems? . . . A Russian scientist has advanced the theory that Sodom and Gomorrah may have been destroyed by a nuclear explosion set off by visitors from outer space. . . . It's to be unconditional surrender or nothing, says Pope John in effect; Rome feels that "nothing would be accomplished by the discussions and debates which some persons are proposing" on a reunion of all Christians.

Two-thirds of all conscientious objectors now performing civilian service as an alternative to military duty come from Mennonite churches. . . . Destroyed by fire: the historic administration building of Taylor University. . . . Christian Churches (Disciples of Christ) report a record giving total of \$82,639,137 in their latest fiscal year—increase of \$4 million over year before. . . . Methodists overseas now number 874,732, an increase of more than 100,000 in last four years.

A Billy Graham team office has been opened in New York in preparation for an 8-day Spanish American Crusade in November. . . . Church leaders were fighting a bill introduced in New York State to forbid public school teachers from mentioning the effects of liquor in physiology and hygiene classes. . . . Dr. Ramsey Pollard, president of the Southern Baptist Convention, has accepted a call to serve as pastor of Bellevue Baptist Church in Memphis, succeeding Dr. Robert G. Lee, who resigned after 32 years in that pastorate.

The 18th Annual Convention of the National Association of Evangelicals meets in Chicago, April 26-29.



CONVERSION: During German occupation of Monaco, in World War II, Hitler built this giant radio-transmitter structure to spread Naziism around the world; he never got to use it. Now it will house Trans World Radio, beaming the Gospel to everyone.

Editorially Speaking...

SCIENCE AFFIRMS IMMORTALITY

WHEN Stalin's Communist armies moved into Berlin and, against the all but frenzied protest of General George Patton, took over the initiative which American troops had won and maintained, almost immediately the most distinguished German scientists were taken over too. Now these are the scientists who have given to Moscow the initiative into and through outer space. One amendment, please!

One scientist, and perhaps the greatest of the many, Dr. Wernher von Braun, escaped the Soviets' dragnet. He is today an American citizen and perhaps the hope, the promise, and the measured achievement of our entire nuclear defense program.

Recently, I read the statement of a widely advertiser "free thinker" in which this talented man derides again the Christian and indeed all religious faiths. In doing so, he affirms that great minds have no part with this, that children, some women and weak men put their final trust in God. Well, the scientists and philosophers with whom I have been associated in a rather long lifetime have generally been outspoken in their religious faith—namely, the Millikans, the Comptons, the Scotts and Jameses, and the forty who in *The Evidence of God in an Expanding Universe* declared their affirmative views on religion. These 40, representing every present-day scientific area, in the words of Bishop Kennedy, "dispell the idea that modern scientists are irreligious men."

But immediately it is Dr. von Braun, scientist, and German scientist, who, writing in *This Week*, January 24, 1960, presents the most eloquent affirmation of immortality that I have read in a generation. He writes: "Belief in God and in immortality thus gives us the moral strength and the ethical guidance we need for virtually every action in our daily lives. . . . Science has found that nothing can disappear without a trace. Nature does not know extinction. All it knows is transformation! . . . If God applies this principle to the most minute and insignificant parts of His universe, doesn't it make sense to assume that He applies it also to the masterpiece of His creation—the human soul? I think it does. Everything science has taught me—and continues to teach me—strengthens my belief in the continuity of our spiritual existence after death."

ROME SPEAKS WITH AUTHORITY

POPE JOHN XXIII on January 24 this year in-

augurated the first diocesan ecclesiastical council ever held in Rome. Some 900 ecclesiastics, from cardinals and archbishops to parish priests, participated.

The Pope himself addressed the gathering five times. The effect of recommendations as approved by the Pope will be published in the form of a "constitution" that will be fundamental law of the diocese of Rome.

News releases from Rome carried the statement, "Although the new rules will be valid only for the Rome diocese, it is expected that other dioceses throughout the world will follow suit."

Of particular interest to Protestants are the articles of this "constitution" which apply to "all Catholic laymen." As published in the *New York Times*, they are:

1. Obligated on pain of excommunication to enact no laws harmful to the Church.
2. Forbidden to read publications inspired by Protestantism, illuminism, existentialism, atheism or materialism.
3. Forbidden to take part in services, sermons or discussions of non-Catholic cults or in sessions of spiritism, magic or divination.
4. Liable to excommunication if they join or vote for political parties or persons that promote heretical principles or doctrines, even though they may not go so far as apostasy and atheism.
5. Subject to excommunication also if they back doctrines or views in contrast with the Catholic dogma in the press, in lectures or in public spectacles.

And finally, as of the *Times*, Jan. 27, "Catholics should deal with social questions on the basis of the Church's teachings and may not favor political or other organizations condemned by it."

GENTLEMAN OF COLOR

DR. GEORGE EDMUND HAYNES was a pioneer statesman in numerous national organizations formed to raise the status of Negroes but also to improve interracial relations. As a sociologist, lecturer, teacher and organizer in the field of Negro-White relations, this man achieved many gains for men and women of his race. He was the first Negro to receive a Ph.D. from Columbia University. All his arguments for better conditions for Negroes were characterized and often distinguished by dignified, generous and scholarly language. He was modestly proud of the fact that he was a Negro-American. He was indeed a gentleman, a scholar and a patriot of color—and the color was more than pigmentation. It was the quality of his mind and soul.

He was my friend.



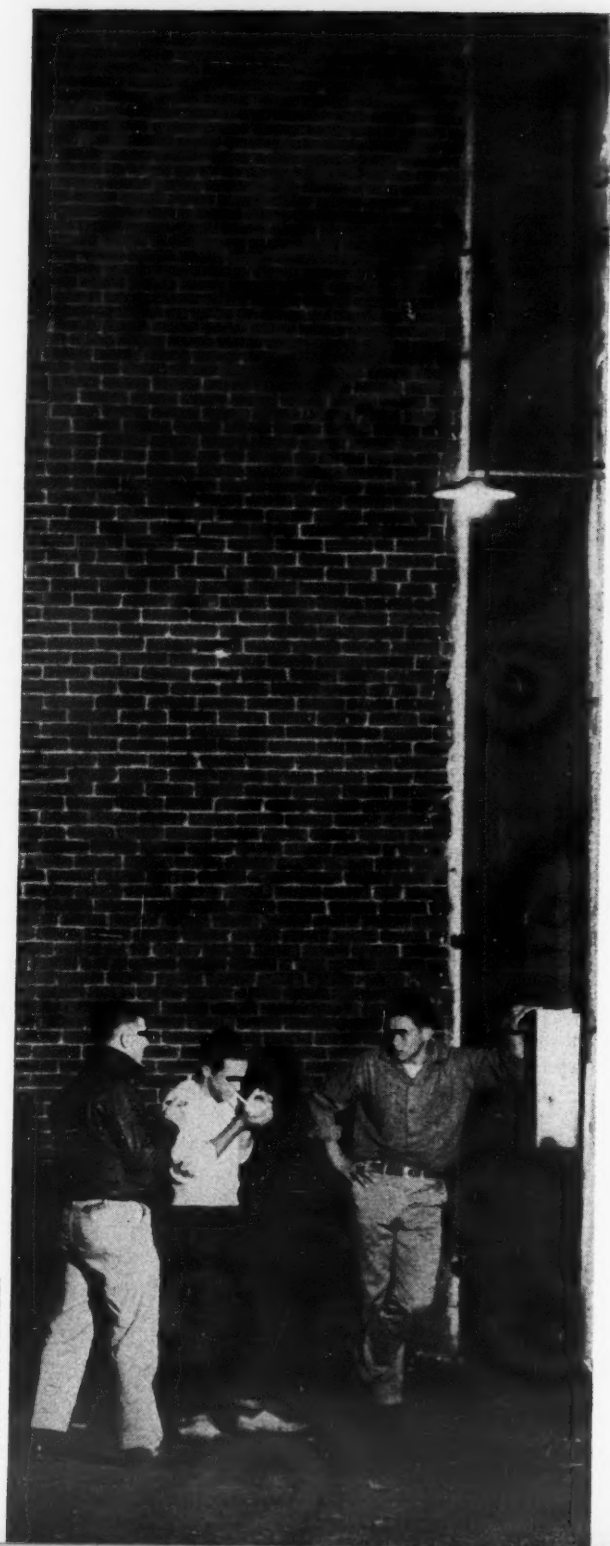
EDITOR OF CHRISTIAN HERALD

TEEN-AGE TERROR

A close look at
juvenile crime,
dismaying product
of our times.

The facts are
disquieting but
the picture, says
the author, is by
no means wholly
discouraging

PHOTOGRAPH BY DEVANEY



IN OUR TOWNS

EARLY ONE EVENING a 16-year-old boy, hitchhiking along a road outside Phoenix, Arizona, was picked up by a car carrying three fellow teen-agers.

Several hours later a passing motorist came upon the young hitchhiker crawling up to the shoulder of a highway deep in the desert. He was beaten nearly to death, burned, battered and bleeding.

The three youths—one 15, the other two 17—from whom he had accepted the ride had taken him not to his destination but off the main highway down a little-used auto track through the desert. They tried to rob him but found he had no money. Then they beat him with their fists and stomped him when he fell under the rain of blows. They ordered him to strip off his clothes and in the light of the car's headlights lashed him with their heavy leather belts.

As a final act of violence they made a pile of his clothes, set fire to it and dragged his naked, bleeding body back and forth through the flames until he was unconscious.

Then they drove off, leaving him for dead.

Macabre though the incident is, it is not much worse nor very different, except in detail, from scores and hundreds of juvenile atrocities which have swept the nation in recent years. Virtually every day—not only in large cities but in our pleasant, residential towns—juvenile crime has burst far out of the delinquency stage into full-blown terror.

No community can count itself safe from the spreading plague of shootings, stabbings, beatings, rapes and murders committed by a new breed of criminal who is still in the eyes of the law a "child."

Thirty-five years ago the entire nation was stunned by the crime of two Chicago boys, Leopold and Loeb, who murdered a younger boy, Bobby Franks. That generation called it "the crime of the century." Today it would hardly command such a title. We have become inured, if not calloused, to crimes as vicious as this. Today Leopold and Loeb would be just another grim notation in the growing roster of youth terror.

Once one could say, "Oh, but those are crimes of the big cities. Everyone knows it's just a slum problem."

Perhaps it once was. It isn't anymore. The decade of the Fifties carried the contagion of juvenile violence across all the old social and geographic boundaries. Today it breaks out not alone in the

classic metropolitan breeding areas, but in the quiet, well-mannered towns and smaller communities; in the middle and upper residential areas as well as in the slums; among the youngsters from "good" homes as well as from "bad" and broken homes.

Crime records of the Federal Bureau of Investigation show that juvenile crime is actually increasing faster in small towns and farm areas than in the crowded cities. According to the FBI's latest compilation, juvenile arrests for major crimes over a 12-month period increased 7.1 percent in our large cities and 12.6 percent in our rural areas and small towns.

Corners of America which in the past knew juvenile terror only as newspaper reports, usually with New York or Chicago datelines, now have met it face to face.

Olathe, Kansas, for example, where last fall a 13-year-old boy stabbed another boy to death in a farmer's field with fifty thrusts of a penknife.

Or Dublin, Georgia, where a 14-year-old girl fired a shotgun into a group of youngsters playing cowboy and Indian, killing a nine-year-old boy.

Or Ann Arbor, Michigan, where a boy of 17 shot his 14-year-old sister in an argument over who should sit in their favorite TV chair, then ran out into a park and fired two more shots at a policeman, wounding him.

In the face of rampant violence by youngsters, one may easily conclude that something has come over the new generation, a kind of mass moral disease—that our teen-agers today are somehow bad or tainted. This is far from the truth. Yet it is a statistical trap into which many observers stumble. The fact that youngsters commit *so many* serious crimes easily leads to a "group guilt" attitude toward *all* youngsters.

Let's look more closely.

Last year more than 750,000 boys and girls under 18 were arrested. In two years the FBI expects this figure to reach 1,000,000. These juveniles are responsible for 66 percent of all auto thefts, 50 percent of the burglaries, 50 percent of the larcenies, 25 percent of the robberies, 20 percent of the rapes and 12 percent of the murders.

That's a black record.

But it still involves only 3 percent of our teen-age population! That's the significant fact. Only one in 33 of our youngsters is a "bad actor." The overwhelming majority—97 percent—are boys and girls who do as good a

(Continued on page 72)

By HOWARD WHITMAN



FULL CIRCLE

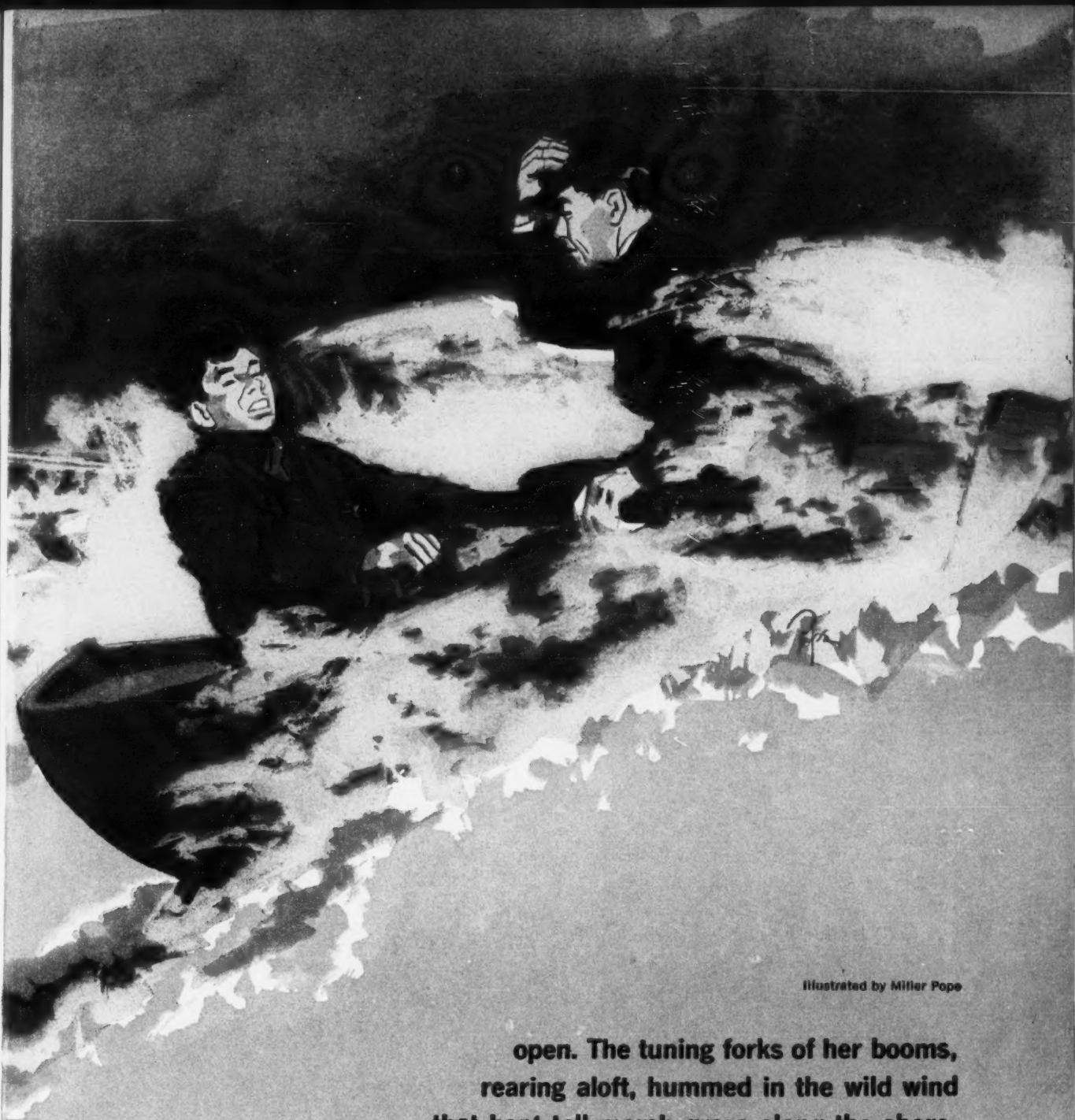
BY OTT CROCKETT

In the days when our nation had the largest merchant fleet in the world, I was always amazed when an otherwise informed citizen would ask, "Merchant ships? What are they? Do they sell things like floating supermarkets?"

The people of Britain, the Marshall Plan countries and of Korea and Japan knew what the U. S. merchant fleet was. The South Koreans depended upon American merchant ships for their very lives.

Not very many people, however, expected to receive spiritual leadership from the frequently profane waterfront characters who made up the crews of merchantmen. In my whole sea-going experience, only once did I find anyone who expected it. The encounter left us all shaken—and changed.

It happened on my first voyage to South Korea, and it began the day we arrived. We had made our landfall that morning and now the ship swung idly at anchor, turning and twisting with the tide. Her five hatches yawned



Illustrated by Miller Pope


open. The tuning forks of her booms,
rearing aloft, hummed in the wild wind
that bent tall marsh grass along the shore.

Suddenly we observed a small skiff venture out and start
toward us. It was not nearly so large as most sofas, and was almost
swamped by two figures delicately balancing it. Courageously they pad-
dled our way as the wind scampered
off before an immense squall towering
over the invisible cloud-hidden sum-
mits of the South Korean mountains.

They thought they'd left Easter
on the other side of the world,
only to discover, with surprise,
that it had gone on before them

(Continued on page 48)





Corridors of Light

"YOUR SON is not a stupid boy, just very special!"

These words spoken in the calm, musical English voice of my friend, Dorothea Huckel, have lightened the black despair of frantic parents from Massachusetts to Texas and have lifted many a child from the torture of being labeled "mentally retarded" to the peace and security of being loved and understood.

For "Doro," as we who love her call her affectionately, is an extraordinary teacher of extraordinary children. Phillip, Duke of Edinburgh and husband of the Queen of England, went to school to her in Paris when he was a small boy and wrote back nostalgically when she congratulated him upon his coming marriage. The sons of English, French, Polish and Russian nobility were among her pupils on the Cote D'Azur until the "hounds of war" overran her beloved France and brought her to America to teach the "emotionally disturbed child." But to Dorothea, every child is a king when he learns to rule himself.

For the past 20 years, this handsome woman with her crown of silver hair has conducted in a rambling old white Massachusetts farmhouse and a converted barn what she calls "a home-school for children in temporary need of warmth, humor, and companionship while completing their studies."

At first our staid little Yankee town of Sudbury looked askance at "those queer kids at Huckels," but now we have come to realize that here is being carried on one of the outstanding miracles in modern education—the resurrection of the emotionally disturbed child from the tomb of fear. While it is unfortunately true that many such children cannot learn nor even care for themselves, a surprising number branded as "brain-injured" have been led out into a happy, well-adjusted life by what this woman calls ITLC (intelligent tender loving care) and by her prayers. For Dorothea Huckel believes and has demonstrated successfully that after medicine has done its best and has failed, there is still hope (*Continued on next page*)

By GRACE NIES FLETCHER

LINES OF A LAYMAN

By J. C. PENNEY



MY FATHER'S CROSS

ONE of the most vivid and painful recollections of my life is the memory of the day my father was "excommunicated" from his church. What it meant to all of us can never be told, but in this experience my father became a finer Christian and a greater man than he had ever been before. It was his refusal to become embittered, his willingness to bear the cross of misunderstanding, and his example before us that saved me from becoming a cynic with regard to Christianity.

What was it that caused him to be excommunicated? My readers will be amazed when I say that it was his advocacy of what would now be called "Christian education"—his demand for Sunday schools and Bible instruction with his determined appeal for a salaried minister. He lived in advance of his times among the people of the church with which he was associated, the Primitive Baptist.

I want to pay tribute not only to the fearless parent who left upon my life an influence I could never escape, but my expression of profound gratitude for all that Sunday-school training and instruction have meant to the life of the world. I have watched the ever-advancing scholarship of the Sunday-school program. I believe in these great conventions and I hope the time will never come when we lose sight of the place of inspiration and fellowship which have played so large a part in Sunday-school progress.

at the hand of the One who loved little children.

When eleven-year-old Jonathan (I call him that because it is not his name) arrived at Dorothea's barn-school, he would neither read nor write nor co-operate in any group activities, but chattered nonsense all day and half the night. His worried parents had taken him to the doctor, who referred them to a psychiatrist who finally asked Dorothea to try to find out what was troubling young Jonathan. She took him out into her garden where the other children were weeding, cutting grass, feeding George the pigeon and his wife Maria, playing with Tylette, the dachshund pup. Jonathan took one frightened look about and climbed a tree.

"He can't concentrate long enough to pick up two sticks," Dorothea told her husband who is her partner in the school and teaches the older boys. "How can I get through to him if he won't listen? If he hangs like a leaf on a tree?"

That evening she lighted "The Harbor Light" which shines above the fireplace mantel in the children's living-room as a sign that all may gather around the leaping fire for a special treat. Great literature, great music can often speak to a troubled child more clearly than any effort of hers, Dorothea believes. On the mantel beside the

Harbor Light stands a model of a ship in full sail. "The light is the emblem of immortality and the ship is you," she tells her children gathered around the hearth. "We have come from God, a great beginning; we are here today but tomorrow we sail on. Life is not short, it is a part of eternity, as you are a part of all great music, all great art. Listen!" Then she plays for them, not only gay marching tunes, but Beethoven, Chopin, Bach. One of their favorite records is, strangely, Gounod's *Messe Solenne* because, as one small boy put it poignantly, "It's lonesome like you are." But this night Dorothea chose to read the children a poem by Stephen Spender:

"I think continually of those who are truly great,
 Who, from the womb, remembered the soul's history
 Through corridors of light where hours are suns
 Endless and singing . . ."

WHEN she glanced down, Jonathan was sitting there, silent for once with the rest, drinking in the golden words. Encouraged, she read on:
 "Born of the sun, they traveled a short while toward the sun
 And left the vivid air signed with their honour."

Had she got through to Jonathan,

she wondered hopefully? But while the other children chorused their good-nights, he rushed alone up to bed as if wolves were after him.

At sunrise next morning, Dorothea was awakened by a terrific racket on her front lawn. Who on earth could be cutting the grass at daybreak? She stared down sleepily at Jonathan, the little boy who never did anything for anyone, pushing the heavy lawnmower. He had already cut two wide swathes where the rising sun sent light tumbling down the green paths of dew-wet grass and shone on his lifted radiant face. "Look, Mrs. Huckel!" Jonathan called proudly. "I'm making corridors of light!"

To Dorothea, Jonathan's success with his lawn mower was far more important than his "passing" arithmetic, for he'd found on her front lawn that doing something for someone else could be fun; he found in his "corridors of light," himself. Once convinced that being a member of a group was more satisfying than defying them, he began to work happily at his school work and later passed his college entrance examinations with honors.

If you want to hear Dorothea snort delicately, just ask her if a boy like Jonathan is "normal."

"Look up 'normal' in the dictionary. What does it say? 'Conforming to a certain type or standard.'" Her eyes twinkle as she sniffs, "How dull!"

"Mentally deficient" is at best a sloppily relative term, based upon tests which can measure a child's mental equipment but not (and here is the catch) his whole personality. Since scientists tell us that the average man uses only about fifteen per cent of his brain capacity, we are all, in a larger sense, mentally deficient, Dorothea argues. What if a segment of a child's brain has been injured at birth? What is to prevent him from developing the other 85 per cent? Certainly he may be different from his classmates, but to be "different" is not necessarily to be inferior. Look at Churchill who had a hard time with English composition at Harrow! Einstein and Adler were both labeled "queer" as boys. Any child either above average or below average in intelligence who does not fit into his age group is likely to become anti-social in self defense.

"Too many of our schools are organized upon the idea that each child will learn each subject at the same pace, but a boy may be sixth grade in arithmetic and second grade in reading," Dorothea Huckel points out. "To hold him back in one subject until he catches up in the other is frustrating. Do we want to be like Procrustes, the Greek, and cut off the heads and feet of those children who do not fit into our educational bed?" (Continued on page 38)

WE HAD THE BIBLE FOR BREAKFAST

WHEN OUR FAMILY of six began reading the Bible aloud at breakfast "from cover to cover," we had no idea it would end with steak for dinner. This was just one of several unexpected rewards from our Bible reading project. We'll explain about the steak later on. But first, it may help other families enjoy a similar experiment if we sketch what we did and why.

We had no ambition to be great Bible scholars. Nor did we think God would give us any special dispensation for having read every word of the Scriptures. We were well aware that some parts of the Bible furnish spiritual benefits more readily than others do—and we know that even better now!

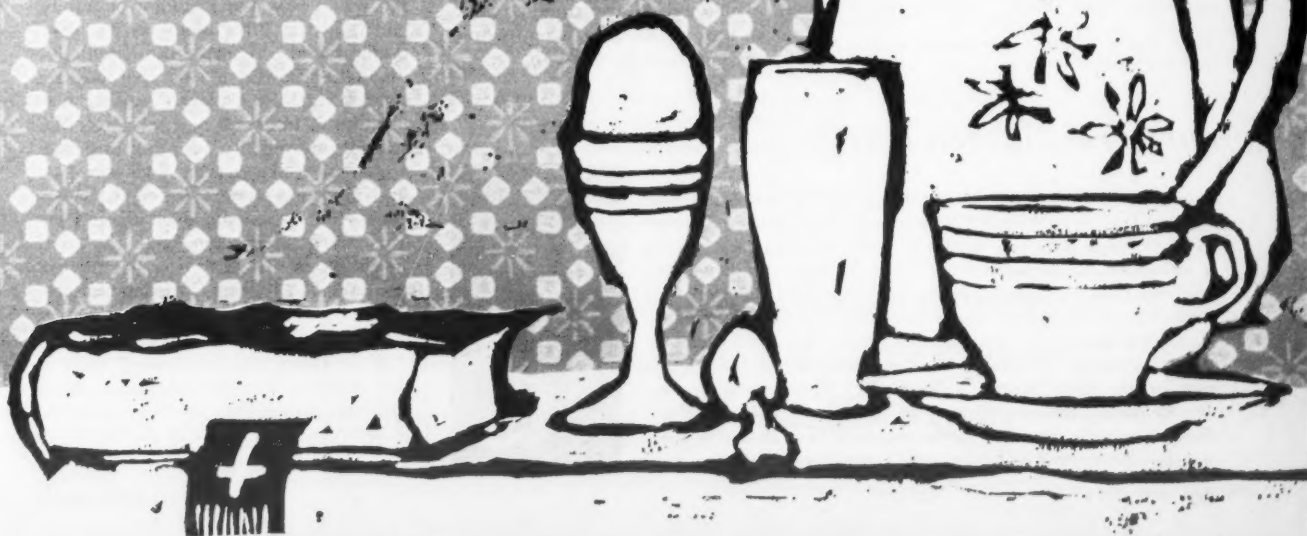
Still, we wanted to know the Bible better. We were frankly curious, too. Could an average family like ours—with children ranging in age from eight to twelve—manage to stick with the Bible all day through and make it a meaningful experience in these times?

We opened our campaign with Mark. Mark's Gospel happened to be the church-wide study book when we began, two years ago, and it had a number of other advantages as a starting point. We launched our project at breakfast during our summer vacation. That spared us some of the pressures that came later when the four boys (and sometimes their mother, as a substitute teacher) had to get off to school.

At this time David was 8, (Continued on next page)

By ROBERT and CAROL DeWOLF

Illustrated by John Fernie



EASTER CHRISTIANS

By OSWALD C. J. HOFFMANN

AS FARMERS and townspeople in the Old World walked to church on Easter morning, they were accustomed to greet each other with a ringing shout: "Christ is risen!" Their friends and neighbors shouted in reply, "He is risen, indeed!"

What a great day Easter is, with its dramatic reminder that Christ is alive. Christ has conquered. There is hope for humanity. All of this takes us back a long time.

A few sad-eyed women were picking their way to the tomb in the early morning darkness, when the thrill of discovery came with electrifying suddenness. He was not there! A woman wept in the soft light of early morning, her heart crushed over her shattered hopes. He was gone, and she did not know where they had laid Him. Then He appeared! People came with leaden hearts and went forth with winged feet to tell the story of what had happened.

That morning God brought all men everywhere under the spell of immortality. What happened on Easter morning can bring perpetual morning to your life, if you will join St. Peter in his glorious recollection of what happened to him that morning. His words are recorded in the first Epistle of Peter, chapter 1, verse 3:

"Thank God, the God and Father of our Lord, Jesus Christ, that in His great mercy we men have been born again into a life full of hope, through Christ's rising again from the dead!"*

"The Lord is risen indeed, and hath appeared unto Simon," was the whis-

per passed from mouth to mouth among the astonished disciples on the first Easter morning. They were astonished because they had not really expected Him to fulfill His promise that He would rise again. Yet here He was, after being crucified and laid in a grave, now alive and walking among living men. First one and then another; then groups of His friends; and, finally, large bodies of people were privileged to see the Conqueror of the grave, to listen to Him, to speak with Him, to touch Him, to eat with Him, as a convincing testimony that Calvary was not the end. It was just the beginning!

The resurrection of Jesus Christ is the fundamental fact which satisfies Christians of the truth of the religion of Jesus Christ. It assures them that the forgiveness of God is real and that their own resurrection to life everlasting is not just a probability but an actuality. When the apostles went forth after His ascension into heaven to convert the world to His Gospel, what did they preach? Any child who has read the Acts of the Apostles knows the answer: they preached the resurrection of Jesus Christ.

"The Lord is risen indeed, and hath appeared unto Simon." What did Simon have to say about that? This is what he said: "Thank God, the God and Father of our Lord, Jesus Christ, that in His great mercy we men have been born again into a life full of hope, through Christ's rising again from the dead!"

People talk today as if the apostles who proclaimed the resurrection came from an unscientific past when people

(Continued on page 66)

Bill 9, Tim 11 and Charley 12, so they could all read well enough to do justice to the substance of what we read. We parents took our turn in rotation most of the time, lending a boost now and then as the situation required.

Taking two chapters a day, it didn't take us long to gallop through Mark. Then we turned back to Genesis and plunged straight ahead. Genesis and Exodus offered excitement and adventure enough to keep anyone enthralled. Besides, we promised the boys that after we finished Exodus we'd go to see the film, "The Ten Commandments," which was new at the time.

This arrangement had a double benefit. It made the boys more eager to keep up with the reading. When they saw the picture, they were able to make much more mature (and critical) judgments on it because the Biblical account was fresh in their minds.

Then we came to Leviticus. . . .

It was like turning off a superhighway onto a muddy country lane. But after such a good beginning, it seemed a shame to risk failure or to turn the adventure into drudgery. So we made the one other adjustment in the sequence of our reading. We agreed to postpone Leviticus until later. This proved to be a wise decision, because the boys were seasoned readers by the time we came back to it, and we were able to make our way through the repetitious health regulations and ancient ritual with only an occasional glum look.

For some reason, as we continued on through the Old Testament, the glum-mest looks accompanied the reading of Job. One morning Tim summed up the boys' reaction by complaining that it was just too long and too dull. "Why," he said, "you could say the whole thing in one chapter."

At about this point a new device perked up interest. Bill had been reading a child's biography of President Eisenhower. He reported that when Ike was a boy, the Eisenhower family had read the Bible aloud as we were doing. He also reported the Eisenhowers had followed a rule that anyone catching an error in the reading was entitled to interrupt and take over the reading himself. By adopting this rule, we found that our wits, pronunciation and attention were sharpened. Sometimes the arguments over alleged errors were sharp, too, and the avid attention to the text was not always prompted by highest Christian motives. But on the whole the idea seemed more helpful than distracting.

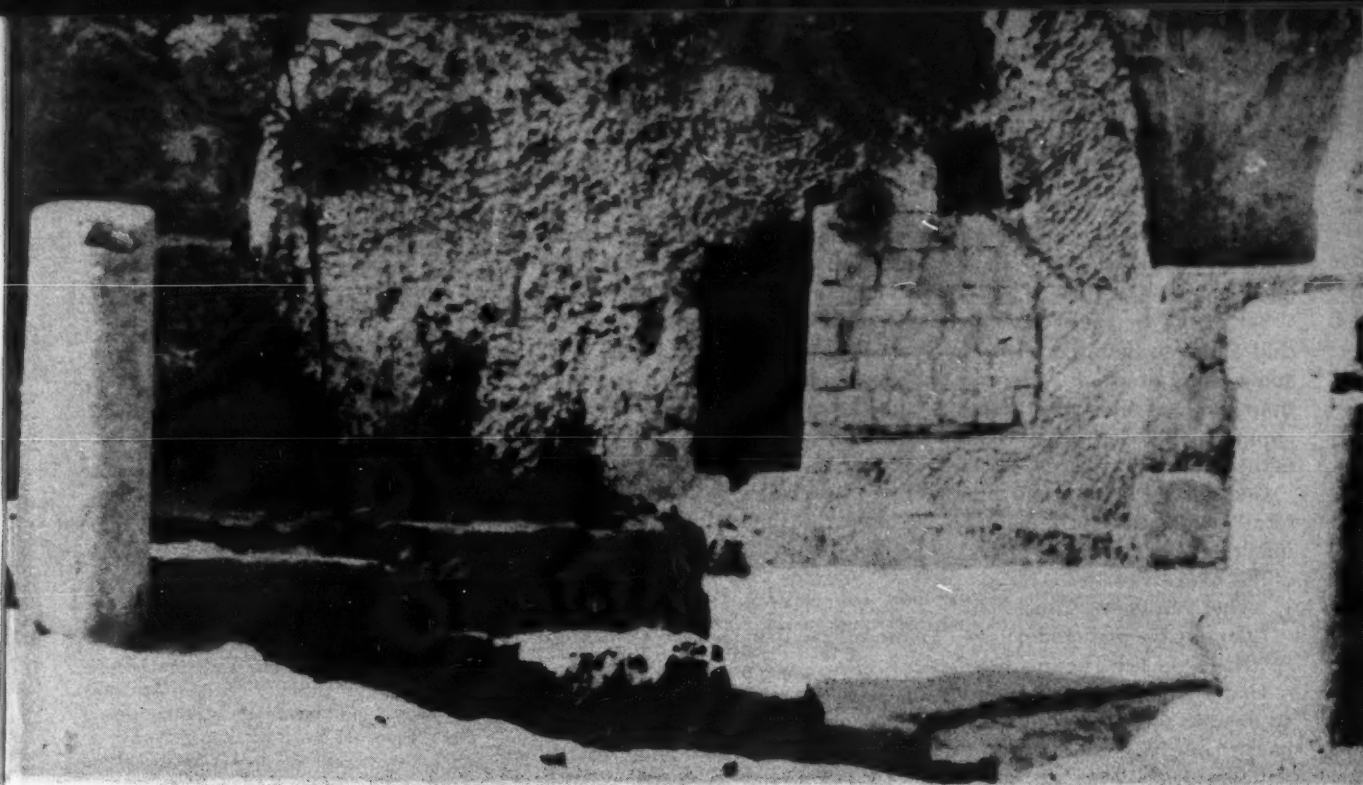
Sometimes our uncensored reading led directly into discussions of adult subjects we might not have touched otherwise. Some parts of the Bible are

(Continued on page 68)

CHRISTIAN HERALD PULPIT

In 1948 the Lutheran Church Missouri-Synod invited young OSWALD C. J. HOFFMANN to head up its brand-new Department of Public Relations. Since then, the world has been hearing a lot about the Missouri Synod. For the past 4½ years Dr. Hoffmann has been speaker on the Lutheran Hour radio program carried by 1250 stations in 53 countries, following in a noble succession that began with Walter Maier. He has a hand in the TV program "This Is the Life" and assisted with the production of the film "Martin Luther." Dr. Hoffmann serves on the Religious Advisory Committee of the Office of Civil and Defense Mobilization. The Hoffmanns have three sons with Bible names—Peter, Paul and John—and a daughter, Katherine Ann.





PHOTOGRAPH BY HAROLD

The Man I Met at the Tomb

By IDA B. ALSETH

TO BE IN JERUSALEM at Eastertime is a rich experience one cannot forget. Even now I can shut my eyes and remember how it was when I walked the Kidron hillside and knelt in prayer under an ancient olive tree in the Garden of Gethsemane. The climb up to the skull-shaped knoll of Golgotha was an immensely sobering experience; somewhere here, three crosses bore their burdens, having first been borne by them.

But the moment of greatest inspiration came at the Garden Tomb, the site which more fully than any other seems to answer the requirements for being the place into which Christ was carried and out of which He strode into human hearts. I could almost hear a voice saying again, "He is not here. He is risen!"

It was while I sat on the low, projecting wall near the entrance to the Tomb that I met a man who gave it all a new dimension of meaning. Down the pathway walked the Keeper of the Tomb, J. Solomon Mattar.

Answering our queries he said, "Yes, this is where Joseph of Arimathea brought the body of Jesus after Pilate had given his permission." Bending almost double to get into the low entrance, we followed Mr. Mattar into the Tomb.

"His friends came here on that early Sunday morning and found the tomb empty," he explained.

In our minds we could almost see them coming. *(Continued on page 32)*

There, at Eastertime, this Arab Christian, with his personal story, gave a new dimension to the glorious message: "He is not here. He is risen"

HEAVEN IN MY HAND

By MARGARET MORGAN MABRY

I was on my knees, planting the seeds that would bring pungent marigolds beside the walk from June to Thanksgiving. The morning lay golden about me, the earth was butter-rich under the bite of my trowel.

Yet within me there was no golden warmth. My formless thoughts lay cold and somehow fearful in my heart, like a frost out of season. Wars and rumors of wars. A people richer and yet mentally and spiritually troubled. . . . Against that formless chill the mystery and promise of the approaching Easter seemed as lifeless as the familiar little stick-like seeds in the packet at my knees.

God seemed but an echo of something I once knew but could no longer recall. Heaven seemed more remote than the furthest rim of the blue infinity above me.

Just then my small son raced up.

"What you doing, Mama?"

"Planting the marigold border," I more sighed, than spoke.

"Oh, let me help, Mama! Let me. . . ."

Under eager childish fingers the packet flipped over, dropping brown seeds everywhere. I swallowed my irritation and started retrieving them, one by one. My child took up one, turned it over and over in his palm with one grimy, prodding finger.

"Mama," he suddenly asked, "Where does God live?"

I fumbled for words, "Why—in heaven, surely."

He blinked his eyes. "But Mama, where is heaven, anyhow?"

I sighed. "Well—where God is, I suppose," and I turned my eyes from his as I felt the shame of my typically adult trick of turning one question inside-out to shape the facsimile of an answer.

He squatted silently for a moment. Then, just as suddenly he asked, "Mama, does this funny

(Continued on page 45)



Sensing our thoughts, the Keeper of the Tomb said quietly, "Because He lives, we live. A miracle? Yes. But miracles happen even today."

"Do you really believe that, Mr. Mat-tar?" I asked.

"Truly," he answered. "I have proof."

And sitting there on a stone bench only a few steps from the Tomb where the most remarkable miracle of all time took place, he gave us his proof.

WITH MY WIFE and our eight children I lived on our 100-acre olive grove near Cana of Galilee. In addition to the income from the grove, I had a salary from a British-managed bank near Haifa where I worked. We had a comfortable home. The children were doing nicely in their school, we were happy. Suddenly, in the spring of 1948, everything changed.

Up to that time Palestine had been a British mandate. In early June, the High Commissioner and military personnel left. Fighting between Arabs and Jews began. Jerusalem was chaotic. The only thing for us was to flee. But where? Although we had a six-month supply of food stored for just such an occasion, we escaped with only our clothing and the little food we could snatch as we rushed from the house.

To protect the children, we sought shelter in a small house—only to find that it was located midway between the two lines. There we were trapped. For four days and nights we huddled under the table and beds.

As the firing increased, we fled in desperation toward Bethany. A few miles out, the situation became so dangerous that we sought refuge in an orphanage. We remained there for five days, sleeping on the bare floor with no blankets. The little money I found in my pocket was rapidly being spent for food for the ten of us. It was then we were given permission to go into the home of a Swedish missionary who lived on the Mount of Olives and who had been shot as she returned from the market. It was in this home a few days later that I discovered how destitute we were. I found that I had only two shillings in my pocket.

It was morning. We had had no breakfast. We didn't have even a crust of bread. Finally one of the smaller children said pleadingly, "Daddy, I want something to eat. I'm hungry." Tears came to my eyes as I faced the bleak situation. Eight hungry children! I had never known what it was not to be able to get what we needed.

As a young man I had gone one summer from Palestine to England. There I had heard the voice of God. It was while I was walking in the park. That voice asked me where I would spend

(Continued on page 48)

By HALFORD E. LUCCOCK

Daily Meditations

Friday, April 1

READ ACTS 4:13

MANY YEARS AGO at a college student conference at Northfield, Massachusetts, a group of students were out under some trees discussing the question, "What is Christianity?" Finally a young man from the Military Academy at West Point said, "Christianity is Oscar Westover." The man referred to was a student in the conference whose life and character were a constant reminder of Jesus. That was the most convincing argument for Christianity, to see the truth embodied in a person.

Grant, O God, that people looking at us may know that we have been with Jesus. For Jesus' sake, Amen.

Saturday, April 2

READ ACTS 4:18-20

VERY OFTEN, along the highway coming into a city and going up a hill is found the sign, "Stay in line." It is a good direction making for traffic safety. But the words may also suggest the command that life in a city often gives to a person. There is a compulsion to do what others do, to "stay in line" and not to get away from the things that are approved by the mass of people. Paul wrote, "Be not conformed to this world." There are many times when we should say, "We must obey God rather than man."

We thank Thee, O God, that from Jesus we get the highest command in life, to follow in His way. May we have the desire and strength to follow Him.

Sunday, April 3

READ ROMANS 12:11, 12

SOMEONE has written that many people are like wheelbarrows in that they are useful only when pushed and are too easily upset. Think it over. See if that applies to us. Do we have to be pushed into any good works? Do we get upset easily, when our "feelings

are hurt" or we think we have not been sufficiently recognized? At any rate, we ought to quit being like wheelbarrows and ought to push ourselves into good works and to go about under our own steam.

Help us, O God, to overcome our reluctance to do good when it involves some trouble. May we seek to do Thy will. Amen.

Monday, April 4

READ TIMOTHY 2:3; HEBREWS 11:27

A PIECE OF MUSIC by Schubert has a very arresting title. Schubert's quartette No. 10, in E Flat is called "Without Drums or Trumpets." We can say that that is the way most of us have to march through life most of the time, "without drums or trumpets." It is a hard plodding way, there is no music to celebrate our progress. We must get along without drums and trumpets. Some people do not care to march along a hard way unless they have some kind of trumpets. But we have a God of the long hard way. We need not walk alone. Jesus said, "I will be with you even unto the end of the world."

Give us the courage and hardihood to walk in difficult ways, without complaint, knowing that we walk with Thee. Amen.

Tuesday, April 5

READ MATTHEW 9:9, 10

THERE IS a striking sequence in the story of the call of Matthew to be a disciple. Omit just a few words in Matthew 9:10 and it reads like this, "Jesus saw a man sitting . . . and he arose." That is what Jesus does for men—He puts them on their feet. Just as Jesus saw Matthew sitting, and he arose, so He finds men sitting in discouragement and they arise in hope. He finds them sitting in loneliness and they rise in companionship. He finds men sitting in sin and they arise new creatures.

Help us, our Father, to receive the enabling gift of strength which makes us new creatures. In Jesus' name.

Wednesday, April 6

READ JOHN 10:10

RUPERT BROOKE, the young British poet who was killed in World War I, was deeply devoted to poetry. He wrote, "There are only three things. One is to read poetry, one is to write poetry, the best of all is to live poetry." In that same form of words we may say "one thing is to read the Gospel, another is to talk about the Gospel, but the best of all is to live the Gospel." It is important to read and discuss the Gospel. They help us to do the best thing of all—to live the Gospel.

Help us, O God, to grow in knowledge of Thee and to match our knowledge with our lives. In Jesus' name.

Thursday, April 7

READ I CORINTHIANS 15:58

THE PHRASE, "The Royal Road to Romance" is well known to us. The French dramatist, Rostand, throws light on what the finest romance can be. He wrote, "The man of romance is not he whose existence is diversified by the greatest possible number of extraordinary events, but he in whom the simplest occurrences produce the most live sensations." The common familiar things of life, if experienced in trust of God and fellowship with Him, will make the common things of daily life the highest romance.

In Jesus' name, Amen.

Friday, April 8

READ I CORINTHIANS 3:10

SOME AMERICANS have the delusion that anything can be learned in six easy lessons. They are devoted to the short cut. A book was recently advertised thus, "Outline of human

A JEWISH RABBI found the Messiah

Miraculously led to Christ in 1892, Rabbi Leopold Cohn, of blessed memory, found the true Messiah. From a synagogue in the heart of European orthodoxy, he was plunged into the world's largest Jewish Ghetto in New York City.

USED OF THE LORD

There in the midst of struggle and scorn he gave himself to establish this work. The American Board of Missions to the Jews, Inc., which has come to be one of the largest and most far-reaching of Jewish missionary undertakings in the world. Its official publication, **THE CHOSEN PEOPLE**, tells faithfully of the persecutions, hard work and glorious victories experienced in the thrilling work of this Mission. You will be blessed as you read from month to month these reports of divinely guided results.

SPECIAL OFFER

For only \$2.00 you may receive **THE CHOSEN PEOPLE** for 1 year and also a copy of the life story of Ex-Rabbi Leopold Cohn with a dozen assorted leaflets on the Jewish question. And remember, your money back if you are not satisfied. Mail coupon below now.

There is also opportunity for you to make a gift for the world-wide work of the American Board of Missions to the Jews. It is a work to which your fellowship is always needed, and a work which will bring to you much personal blessing. Try it once and see for yourself.

MAIL COUPON TODAY AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

236 W. 72 Street Dept. 2,
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Hamilton, Ont.

Dear Friends: For the enclosed \$2.00 please send me combination as per your special offer, to include one copy of the life story of Ex-Rabbi Leopold Cohn.

I also have pleasure to enclose \$_____ as my fellowship with you in your Gospel ministry to the Israel of the world dispersion.

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knowledge with 10,000 self-pronouncing words, with illustrations and charts for added clarity." Price—\$3.49. This is cheap enough for all human knowledge!

That is all a delusion. We cannot learn anything worthwhile in six easy lessons. Our knowledge of our Christian faith and our ways of Christian living call for hard and long continued effort. But there is great reward.

In Jesus' name, Amen.

Saturday, April 9

READ LUKE 4:21

TOMORROW is Palm Sunday and next week we go through again the high days of remembrance of the last week of Jesus' life. Let us put our minds to an experiment this year—try to go through the story of Holy Week as though we had never seen it before. It was written of Thomas Traherne, the mystic and nature lover: "Because he retained the double vision in everything as for the first time, the note of wonder and delight never falters." We will feel more strongly the wonder of God's love in Christ if we bring our whole attention as for the first time.

Our Father, may we have a special awareness of Thee and Thy presence this week. For Jesus' sake, Amen.

Sunday, April 10

READ LUKE 19:41

FOR OUR PALM SUNDAY meditation, let us consider one detail of the Palm Sunday story as found in Luke. We get a description of Jesus looking over the city and weeping over it because it did not know the things which belonged to its peace.

Note particularly the words, "He beheld the city." He saw its opportunity. He saw its needs. He saw its sins. He loved the people in the city so much that He wept over it.

How clearly do we see our city or town or community? Do we really see its needs, its sorrows, its evils? Do we care enough to do something about it? One Palm Sunday lesson is that we ought to see our city with the love and care that Jesus had as He saw Jerusalem.

Give us this insight, O God. Amen.

Monday, April 11

READ MARK 11:15-19

MEDITATE TODAY on Jesus cleansing the temple in the last week of His life. He blamed the people who were selling offerings in the temple for making a convenience of God's House. He proclaimed that God's "house shall be called a house of prayer" and the salesmen had made it a den of cheaters. The temple was a convenient place for

merchants to sell their goods, and not a place of worship.

Think this over. Do we ever make a convenience of God's church? The church and its Gospel should dominate our lives. Do we give it a lesser role?

May we sing with deep and real meaning, "I love Thy church, O God."

Tuesday, April 12

READ JOHN 3:16

IT HAS BEEN SAID that there is a basic division of people. It is between those preoccupied with the question "how," and those preoccupied with the question "why." With the large interest in science today, ours is a great "how" age. But Jesus answers the deeper question "why." The "why" of our lives is in Jesus' great affirmation, "God so loved the world that He gave His only begotten Son." The last week of Jesus' life, which we remember this week, gives high meaning to life, in the motive of God's love to the world; and the right motive to man's life, that of love to God and men.

May we give to Thy love for us, O God, the filling response of love to Thee and our brothers in Christ. Amen.

Wednesday, April 13

READ GALATIANS 6:14

REMEMBER TODAY the cross of Christ. In Arnold Bennett's novel, *Clayhanger*, he tells of a young man and a girl watching a little Sunday-school parade in a midland town in England. Both the young man and the girl had given up their interest in religion and the church. The parade was a rather bedraggled affair. But when the children began to sing, "When I survey the wondrous cross, on which the Prince of Glory died," the girl was deeply moved. She said, "It would be worth anything to be able to sing those words and mean it." Let us not say, "It would be worth anything," but rather, "It is worth anything and everything in all the world."

May we glory in the cross by dedicating ourselves to Christ's love and service. For Jesus' sake, Amen.

Thursday, April 14

READ MATTHEW 26:69-75

THINK today of Peter's denial which we remember on the Thursday of Holy Week. What a wonderful story it would have been if, instead of denying Jesus, Peter had walked by His side, bound to Him, into the trial room. That is just a case of "It might have been." That is all in the past. But our lives are in the present and future. We can do what Peter failed to do. Jesus and His cause are on trial in our modern world. Will we stand by Him in all that we

CHRISTIAN HERALD

do, giving a courageous witness that we are His disciples; or, under the world's pressure, will we deny Him?

In the hour of trial, Jesus plead for me. And in the hour of Jesus' trial in the world today, may we stand by His side. In His name, Amen.

Friday, April 15

READ MARK 15:22-28

THIS IS GOOD FRIDAY. Think of God's love in Christ as it comes to us in the crucifixion of Christ. Some years ago a minister put in a vivid illustration the way in which the love of God, as seen in Jesus on the cross, has come to all men, and to one person in particular.

Stand at a lakeside on a bright moonlight night. The moon illuminates the whole landscape. Every person in the whole locality gets the light. But also, if we look at the lake, we will see the pathway of light on the water coming directly to us as though there were no one else in the world. So the love shown on the cross comes to all men. It comes also to one person, to you, yourself.

O God, our Father, love so amazing, so divine, demands my soul, my life, my all. Amen.

Saturday, April 16

READ JOHN 20:15, 16

ONE OF THE FINEST suggestions of the wonder of the first Easter is the notable statue by Gutzon Borglum in Rock Creek Cemetery in Washington, D.C. It is a marvelous statue in bronze of Mary Magdalene standing outside the open tomb of Jesus on the first Easter morning just at the moment she recognizes her Lord. In the cold hard metal there is a glow of joy, the glad surprise and assurance that turned midnight into dawn. On the statue is written one word, "Rabboni," which means "Master."

Feel today the wonder of Easter. We too can be filled with deep joy at this season as we realize that our Lord is risen indeed.

May we keep the vision of the risen Christ in our minds as the days go by. In His name, Amen.

Sunday, April 17

READ LUKE 24:1-9

ON EASTER SUNDAY our faith breaks out into music, "Christ, the Lord, is risen today." Consider how the joy of the risen Lord put people into motion. Peter and John and the women all ran. In all the stories of the Resurrection there is a fast race. Good news simply cannot walk. It runs. The truth of the Resurrection struck the mind of Mary with a force that carried



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Help us to receive the good news of Christ's Resurrection so strongly that we may run to communicate it. Amen.

Monday, April 18

READ LUKE 24:13-15

OUR SCRIPTURE lesson for this first day after Easter is one of the appearances of Jesus after His resurrection. It is the appearance to two disciples who were walking to Emmaus. In that story in Luke there is this gleaming sentence, "While they were talking and discussing together, Jesus himself drew near." Hold that sentence in your mind and let it come true for you. Much of our lives we are "talking and discussing." Let us so live that in it all Jesus may draw near and all our speech and action be filled with His spirit.

Open our hearts to Thy approach, O God, that we may be the messengers of Thy truth. Amen.

Tuesday, April 19

READ JOHN 3:11

SOMEONE has written that "the resurrection of Christ did not result in a committee but in a fellowship with an experience." It was an experience that drew men and women into a fellowship. It was the experience that Christ had brought life and immortality to light. It was the experience of the continuous fellowship with God, "Lo—I am with you always." May that experience be ours for all the days and years.

In Jesus' name, Amen.

Wednesday, April 20

READ ISAIAH 48:17

AN ENGLISH WRITER has said that there is a basic division between people, between those preoccupied with the question "how," and those preoccupied with the question "why." With the great interest in science today ours is a great "how" age. But in a deeper sense, the Christian faith answers the question "why." It shows the meaning of life—the "why" of life and our faith. The Gospel does not give directions about scientific invention. It does answer the question "why" in its disclosure of the purposes of God in creation and His purpose for our lives.

We thank Thee, O God, for the revelation of Thy purposes for the world. Help us to fulfill Thy purposes for ourselves and for all men. Amen.

Thursday, April 21

READ II TIMOTHY 3:16

A NEW YORK BANK has been advertising a bankbook as "the book with the happy ending." There is a picture of a bankbook and a couple taking a cruise. The idea is that the bankbook is the book that leads to a happy ending.

Of course money saved can lead to many happy things. But it is a grievous mistake to think that the bankbook, no matter how great the bank balance, can automatically lead to happiness. There is one book that has a happy ending—God's good news in the Bible. Take your directions from that book and the ending, and the way, will be the abundant life.

O God, our trust is in Thee. In Jesus' name, Amen.

Friday, April 22

READ REVELATION 22:14

A CRITIC writing about American novelist Ellen Glasgow said that she was never enormously popular because she was ahead of her time. She did not write about the typical romantic themes of Southern literature, but about the things of today as they actually are.

We can say about those words, "ahead of her time," that if we are not ahead of our time we are behind God's time. If we are merely echoes and conformists, we are far behind the purposes of God. We should take our "time" from God and not from man.

Help us to say, "We must obey God rather than man." For Jesus' sake.

Saturday, April 23

READ COLOSSIANS 2:7

THERE IS a giant redwood tree in Eastern California whose roots are for the most part in Nevada! Quite an extension! In like manner there is a great host of people who live in the United States but their spiritual roots are far away in Palestine. The roots of our life, as Christians, are in the land where Jesus lived, where He taught, died and rose again. The life we live ought to sink its roots deep into the teachings and life of Jesus. For if we do not have that root we wither and die.

May our lives, O God, take deep roots in Thy revelation in Christ Jesus. Thus may we bear fruit for Thee. For Jesus' sake, Amen.

Sunday, April 24

READ PSALM 84:10

BRONSON ALCOTT, Yankee philosopher, and the father of Louisa May Alcott, used a bottle of red ink when he wrote in his journal about what seemed to him the important things—

CHRISTIAN HERALD

the first robin in spring, the birth of a daughter, his first reading of Plato, the day the roses bloomed in his garden, a new step in religious experience.

We ought to mark the great days of our spiritual life with red ink. We ought to feel that the great days are those of living fellowship among family and friends, days when we grow spiritually and engage in some service for others.

Teach us, O God, to number our days that we may apply our hearts unto wisdom. In Jesus' name, Amen.

Monday, April 25

READ JOHN 15:14, 15

CONSIDER TODAY the references in John's Gospel to the friendship of Christ. That can be a very real thing. The friendship of Christ is a redeeming power. He does hold us up to our best. He never told His disciples and followers, "Relax, take it easy." He says to each one of us, "Take it hard." He says, "Take up your cross and follow me." By that compulsion we enter into the joy of the Lord. Thus He becomes our Divine Friend, holding us up to our best.

We thank Thee, O God, that our Master called us friend if we do the things that He says. Give us the strength we need to do them. In His name, Amen.

Tuesday, April 26

READ I SAMUEL 1:24-28

ALMOST ANY DAY in the society columns of a newspaper, we can read an entry that says that a certain young lady was "presented to society." That usually means a big party with large expenses. The young woman is now ready to take a place in the world of society with a capital "S."

But there is a deeper sense of being presented to society, not the social whirl of our big cities. A son or a daughter may be presented to the great society of the human race as an instrument of service. Men and women may present themselves to society for use in its welfare.

May we be ready, O God, to present ourselves and all our powers to Thee for Thy use. In Jesus' name, Amen.

Wednesday, April 27

READ MATTHEW 10:8

HERE IS a definition of a Christian given by a British minister, P. Carnegie Simpson. He writes, "A Christian is one who is responding to whatever meanings of Christ are brought home to his intellectual and moral conscience." Or, to put it more simply, "A Christian is one who is responding to whatever meanings he finds in Christ."

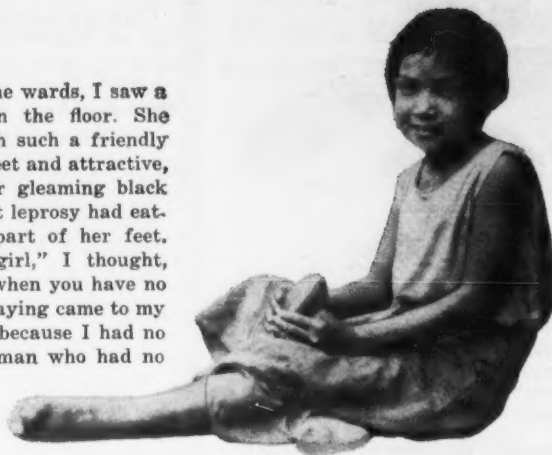
May we consider the response we

Pin

Passing through the wards, I saw a little girl sitting on the floor. She looked up at me with such a friendly smile. She was so sweet and attractive, I stopped to pat her gleaming black hair. Then I saw that leprosy had eaten her toes and a part of her feet. "Poor little brave girl," I thought, "how can you smile when you have no feet?" Then the old saying came to my mind, "I complained because I had no shoes until I saw a man who had no feet!" Pin (just Pin—she has no surname) is a little orphan girl, around 9 or 10, in faraway Thailand. She has never been to school but is intelligent and very winsome.

Leprosy is not hereditary but is contagious. A healthy child left with leprous parents is certain to contract the disease. CCF helps to remove such children to school colonies and keeps them safe from leprosy's horrors. To let them remain with infected parents is like leaving children to play in a river infested with crocodiles. Yet many remain for the lack of funds to save them. CCF helps children like Pin, too, who are leprous. She needs to have her legs amputated, her disease arrested and then, later, with artificial limbs she will be able to stand up again.

CCF also assists blind, deaf, crippled, retarded and tubercular children. But the greater number of the children are orphans, refugee or "cast off" children—normal except for their hunger, homelessness and neglect. There are children who need help because they have never eaten a full meal, never worn anything but rags. Some of them have never even been in a house. There are children who sleep on the streets and search refuse cans



—for whom a spoiled banana is a treat! In India, parents within the past two months have sold their children for as little as seventeen cents, hoping the purchaser would feed them when they could not. Children like these can be cared for in a CCF home. The cost is the same in all countries listed below—\$10.00 a month.

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have made to Christ. Freely we have received. Have we responded to all the meanings of Christ that we know?

Open our hearts and minds, O God, that we may respond to all that we know of Christ. In His name, Amen.

Thursday, April 28

READ PSALM 119:105-107

GOOD ADVICE about reading the Bible is found in the words of Henry Thoreau about reading books in general. He proclaims that he reads to live. He writes, "A truly good book teaches me better than to read it. I must soon lay it down and commence living on its hint. . . . When I began by reading, I must finish by acting."

That is the way to read the Bible. "Commence living on its hint," and finish what we read in the Bible by acting in our life.

Grant, O God, that we may not only read Thy word but do it. Amen.

Friday, April 29

READ MATTHEW 6:6-8

GEORGE BERNANOS, a French writer, once declared that modern civilization is "a universal conspiracy against any kind of inner life." Think of all the agencies and appliances that tend to conspire against inner life—

machines, the noise of cities' "togetherness," television, radio, the telephone. We live with these things, and they bring great good to us. But, in the midst of them all, there is need for a determined fight to find space for the inner life of the soul.

Thou has asked us to come unto Thee, O God. Help us to make the time and place for our inner life of the spirit. Amen.

Saturday, April 30

READ MATTHEW 13:8, 28

THERE IS a great fascination in watching things grow if we have eyes to see. Ray Stannard Baker thus describes that joy. "I like to see things grow, especially things I myself have planted or tended. I like to see the young corn pushing up through the brown earth and the grassland coming green with clover and redtop, and the blossoms coming thick on the apple trees."

True. But there is a deeper joy in seeing seeds that we have planted in the lives of others, growing and coming to fruit. May you have a "green thumb" in helping others to grow in the grace of our Lord Jesus Christ.

May we be, O God, sowers that go forth to sow. Grant that we may be influences for good in all that we sow.

Corridors of Light

(Continued from page 28)

If we do, emotional blocks in the unusual child are inevitable. "The above-average child is stuffed with praise, pushed ahead indiscriminately, given to believe that the world will welcome him with open arms. When it does not, his heart is broken and he is bewildered," Dorothea relates out of her experience with hundreds of such children. "In the same way, the child labeled mentally retarded, isolated from his companions, becomes insecure. Small wonder that he lies, cheats, becomes socially objectionable, trying desperately to prove to his small world that he is important!"

The stone wall against which many such children batter their heads is their own parents who love them most but who feel that success for their children must be exactly like their own.

"What if a child never goes to college like Dad and Mom," Doro demands. "You can be creative in horticulture, music, even in housekeeping. Why should a parent feel let down when his child's success is with his hands rather than his head, and pass this feeling of guilt on to his son? Is a pear to blame for not being an apple?"

The unhappy results of this struggle against guilt in the home comes almost

daily to the dark-green front door of Dorothea's white farmhouse: children who stutter, a boy who has asthma because he was terrified of the taunting children in the schoolbus, a girl labeled "schizophrenic" who turned out to be a poet and was later presented at the Court of St. James, a boy so convinced he had bitterly disappointed his parent that he played a game every afternoon in the school garden, called "Hanging My Father." The mother of one of Dorothea's little girls, a schoolteacher, was so appalled when told her daughter could never pass the college board exams and should take a course in homemaking that she burst into tears.

"What have I done," she sobbed, "that this should happen to me?"

Dorothea rose up in her wrath and exasperation. She is a large, handsome woman as individual in her dress as in her ideas, who swings her cane as she tramps along our country roads in sensible slacks and man-tailored jackets, with a black velvet beret perched on her silver head. Once she startled the neighbors by appearing at a church supper in an elegant pair of black silk trousers and a white silk jacket with a rose in her buttonhole. She flared at the weeping mother, "What makes a college classroom so superior to a kitchen? Studying anthropology out of a book is merely reading about the his-

tory of man. In a well-run home, your daughter'll be *making* history!"

Dorothea has small patience with parents who have cut and dried ideals of "getting ahead."

"Why this feverish ambition to produce copy-cats?" she demands. "What kind of success does the average American want for his child? To go to college? Pay a big income tax? Keep up with the Joneses? If these are our only standards of success, heaven help us!"

The first step in finding out where a child's special interests lie may well be to consult a modern, understanding psychiatrist who can discover both a child's potentialities and the blocks which are keeping him from realizing this best self. But after the child's mind has been swept clean of debris, he needs something positive to fill the vacant room. Here is where the educator steps in to lead out the child to new realms of happiness and understanding instead of merely stuffing him with facts. Dorothea believes with Rudolf Steiner that "every real educator is a healer."

"The child goes to school not to be tied to routine but to have a good time learning," this unusual teacher feels. "Why spoil his fun? To get the joyous feeling between teacher and pupil, he must first be given a job he can do, must have responsibility he can fulfill regularly without prodding. Love and security come first. A child can be loved into doing almost anything, but he cannot be forced. If he is handled as a person, not a problem, he will soon take the initiative in getting ahead. Then *try* to stop him! We have a boy now who has taken four grades in a year."

This same Tommy was sent to Dorothea because he refused to study, annoyed the public school teacher by walking around the classroom, peering over other children's shoulders, making rude remarks. Doro sat her "walk-about" boy away in the farthest corner of her big barn-classroom so that every time he reported to her, he had to walk the whole length of the barn, wait in line for his paper to be marked, then walk back to his distant seat. By this time he was so relaxed he could sit still and study. By such simple methods, she discovered that Tommy's "trouble" was that he was a mathematical genius who could solve at a glance problems that took the other children half an hour. Small wonder he was bored.

"Common sense is as important as algebra," Doro comments. "What good is the teacher who can quote the book verbatim but who remains blindly ignorant of life, of what makes people tick? Children respect a teacher who can see through them." As one small boy told her admiringly, "You know all the tricks since Adam, Mrs. Huckell!"

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discipline, as Dorothea knows. One small boy from Tennessee insisted upon running in and out of the dormitory every night, as he said gleefully, "nekkid." She suggested it would be more polite if he were to put on pajamas, in case of callers dropping by, but for three nights running he ignored her. Finally she remarked kindly, "Continued disobedience and lack of co-operation make all the states uncomfortable, Mr. Tennessee!" The Ping Pong paddle she took from the toy closet gave him one smart smack so that he hid his "nekkidness" behind a chair, thinking the matter over in silence. Then he dressed himself, sidled up to Dorothea. A thin childish arm crept around her neck. "You sure do understand boys!" he said. Secure in her understanding, he had accepted his punishment as just.

"This way he was no longer guilty," Doro explains. "The child who has atoned is free."

Her bedroom is the only place in this rambling house bursting with young life where Doro can retreat, but each child knows that her door is open to him, day or night. To be instantly available is the reason she limits her boarders to only eighteen, although she also has a number of day pupils. For Dorothea Huckel lives the same philosophy she teaches her children, that satisfaction comes from helping people. She has resisted pressure to enlarge her school into an expensive "institution," insisting upon keeping her rates within the reach of the average family income, even though this means stretching every penny in order to get back to her beloved cottage in her beloved France summers. It hurts her to have to turn away a boy she might have helped, to hear his mother wail, "I'll scrub your floors if you'll just take my son!" But she feels that artificial conditions in many institutions cause many emotional ills. She explains, "A new-born baby begins to react to society the moment he gives his first yell. And what do we greet him with?" she asks. "Instead of a warm cozy room where he is the center of attention, he is stuck behind a glass wall to be peered at by strange faces. Instead of smiling, loving parents bending over him, he is fed, clothed and handled by ghosts in gas masks. Who wouldn't yell and be 'emotionally disturbed'?"

But when the psychiatrist, parent, and teacher have failed to relieve the tension of an emotionally disturbed child, what then? Dorothea goes a step farther than most educators. She believes that even when all medical methods to solve a child's problems have failed, there is still hope. She says simply, "I spend much time on my knees." When a child was brought to her who had accidentally shot and killed his

brother, she knew there was small comfort in words. What good would it do to tell him, "Too bad but you weren't to blame. Forget it." To lead him out of his fog of terror, shock and guilt, she knew he needed a stronger hand than hers: he needed God.

The morning after this stricken child came, Dorothea led her children as she does every morning in the "Peace Prayer of St. Francis," which begins: *Lord, make me an instrument of thy*

Peace . . .
Lord, grant that I may seek rather . . .
To love than to be loved;

For it is by giving that we receive,
It is by self forgetting that we find,
It is by pardoning that we are pardoned,
And it is by dying that we are born to eternal life.

IT was here, kneeling with the rest, that the tortured child found his own peace. As soon as a child can understand that the glory of life is to give not get, that to serve is not the mark of the menial but of the aristocrat, he can be healed. The word "lady" is derived from the old English meaning "bread," Doro explains to her special children; the lady was the server of bread, the housewife. *Ich Dien*, I serve, is the motto of the Prince of Wales. Did not Jesus himself wash his disciples' dirty, tired feet?

Forty years of teaching children in both Europe and America have convinced this woman with the luminous face and tender hands that children are the same the world over. Whatever their social position or I.Q.'s, they all need the same love and security to become their own special selves. ITLC may assure a happy well-adjusted life for many a child falsely labeled "mentally deficient." Doro asks, "What difference does it make if he is a carpenter, college professor, or poet, if he is at peace with himself? If he has Someone bigger than he is to hold onto?"

Last summer one of her "special" boys attended a large camp up in Maine. The director told Dorothea later what had happened one evening when boys and leaders were gathered around a large camp fire where the question was asked, "Who was St. Francis?" Two hands shot up. One boy said vaguely, "He loved animals." But Doro's boy, radiant, unafraid of the great circle of waiting, firelit faces, explained, "St. Francis prayed like me, 'Make me an instrument of thy peace.'"

"Who says that boy is mentally retarded?" Doro asks, as fiercely proud as any parent. "He has found his 'corridor of light.' There is a different one for each child, but the light shines from the same place. Jesus didn't say, 'Come unto me all ye bright children or stupid children, all ye brilliant or mentally retarded.' He said simply, 'Suffer little children to come unto Me. . .'" ■

THE NEW BOOKS

Reviewed by **DANIEL A. POLING**
RUTH M. ELMQUIST

THREE CHURCHES AND A MODEL T, by Philip Jerome Cleveland (Revell, 192 pp., \$3.50).

The author, a country pastor for over 35 years, has seen a good deal of life in all its phases as he has rambled around the countryside in his old Model T and, more recently, in a modern vehicle.

Out of his vast experiences with hundreds of people he has chosen to present 24 personal stories here. Readers will find this volume, with its catchy title, absorbing because of the author's manner of writing, and because of his deep concern for the people he meets.

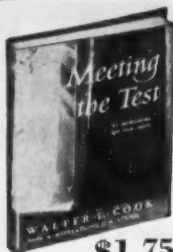
Once when Fulton Oursler was talking with the author, giving him sound advice about his writing, he said, "Philip, it is amazing how many momentous, critical affairs of life have a strange way of making their entrance in the country. Keep your ears to the ground, and your eyes on the land. The city is often the last place to receive the divine; the country is generally the spot where God makes His debut." The author has heeded this advice and out of his deep and abiding faith and his rich experiences, out of his compassion, wisdom, humor and understanding, he gives us these true and inspiring life dramas. *A selection of Christian Herald's Family Bookshelf.*—R.M.E.

DAVID, by Charles F. Davey (Muhlenberg, Philadelphia, 256 pp., \$3).

For me, David is the most colorful, dramatic and human of all the Hebrew heroes. Perhaps I should modify that sentence to make it include Moses and say, one of the two. The tribes of Israel were little more than warring factions when David, the stripling youth, went out to take spiritual command and lead them eventually to triumph over the Philistines. Also, this story of David is Abiathar's story and he, the old priest, though a solitary and lonely figure, is at the heart of David and the glories of David's kingdom.—D.A.P.

THE HISTORY OF THE CROSS, by Norman Laliberte and Edward N. West (Macmillan, N.Y., 72 pp., \$15).

The central symbol of Christianity, the Cross, has been the inspiration of artists and writers over the centuries. This volume is filled with the work of a distinguished artist of our own generation. He has joined the small group of men and women who have succeeded, insofar as men and women can succeed, in reaching out and capturing the immense signifi-



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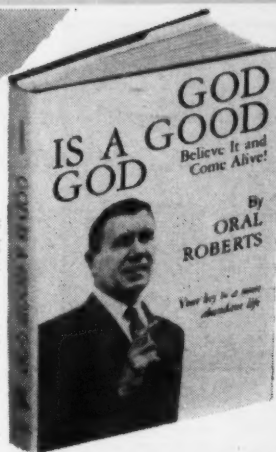
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cance and majesty of the Cross. Here is a history that illuminates the Cross in its ministry to human beings in the past and tells of how, over and over again, unnumbered multitudes have made it the sign of their devotion and their worship.—D.A.P.

THE POPULATION EXPLOSION AND CHRISTIAN RESPONSIBILITY, by Richard M. Fagley (Oxford University Press, N.Y., 260 pp., \$5).

The author, the vocal son of one of Protestantism's prophets and himself a prophetic writer, has written a full-length analysis of the world's most neglected social problem. He presents and amplifies his belief that the accelerated growth of world population, especially in the underdeveloped areas of Asia, Africa and Latin America, is "the chief enemy of free society in the world today." He stresses the need for a vigorously supported Christian doctrine of responsible parenthood, points up the persistent neglect at the governmental level and religious obstacles among other pertinent subjects.

Particularly, he is eloquent in what he has to say about the need for a clear and conscientious stand on the whole matter.

The final chapter is a summary of the work of the World Council of Churches and related organizations. The author concludes by emphasizing the importance of the Protestant consensus in favor of responsible parenthood, which could have a major constructive impact against population explosion.—D.A.P.

RELIGIOUS EDUCATION, edited by Marvin J. Taylor (Abingdon, Nashville, Tenn., 446 pp., \$6.50).

Certainly the most complete, timely, even eloquently written volume in its broad field. It is a comprehensive study of the background, theory, methods, administration and agencies of religious education. There are 37 chapters in the four sections of the book—"Principles of Religious Education," "Programs, Materials, and Methods in Religious Education," "Administration of Religious Education" and "Agencies and Organizations." Immediately important to any congregation planning now or in the near future a building program is the chapter written by the Reverend C. Harry Atkinson, editor of *Protestant Church Buildings and Equipment*—"Educational Facilities: Building and Equipment." I do not believe that any church, or indeed any religious educator, can afford to be without this volume.—D.A.P.

THE RELIGION OF THE OCCIDENT, by Martin A. Larson (Philosophical Library, N.Y., 711 pp., \$6).

Perhaps for the first time in the long history of the English language there is presented in one volume a scholarly and readable exposition of the many cultural and intellectual strains that have united to create the structure of organized Christianity. Another has said that this is "a masterpiece of illuminating exposition." Particularly, what appears on these pages provides a valuable supplement to the recent investigations centering in the Dead Sea Scrolls. The glossary and index are of great value and make the book in all its

CHRISTIAN HERALD

parts quickly available to the reader.—D.A.P.

WHO IS MY NEIGHBOR? edited by Esther Pike (Seabury, Greenwich, Conn., 230 pp., \$3.50).

Who Is My Neighbor?, edited by the wife of the Right Reverend James Pike, Bishop of California, is also distinguished by the editor's introduction, "Which Was Neighbor?" Dr. Howard A. Rusk tells of mountains moved to help the maimed and disabled help themselves. The Bishop of Johannesburg, Richard Ambrose Reeves, describes how apartheid is destroying community life in South Africa. Among other competent and eloquent writers are Ethel Percy Andrus, John S. Bradway, Frank C. Laubach, Walter C. Lowdermilk, Gordon S. Seagrave, Michael Scott, and others. I have come very close to three of these—Laubach, Lowdermilk and Seagrave. A volume of distinction.—D.A.P.

RING THE NIGHT BELL, by Paul B. Magnuson (Little, Brown, 376 pp., \$5).

Book reviewers often carry home a volume or two from the office for after-hour perusal. When they find themselves lost in the pages of one book without thought of time, they know they have a volume worthy of comment and recommendation. Such a book is this true-life story of the great American surgeon, Paul B. Magnuson!

Ring the Night Bell is bound to interest a wide audience, for it is not only the story of the dramatic and struggling years of a young doctor's life, but the growing and growth of the man and his profession through the years. Here is an informal picture of the medical profession and his people from 1911 down to the present as told through the life of this man, his associates and his patients.

Dr. Magnuson tells his story with a light touch, but he packs a lot of common sense, medical acumen, personal integrity, humor, compassion, wisdom, wit and even downright Swedish stubbornness and individuality into the pages of this warm and human document. He reveals details of private practice as well as the bureaucracy he fought while giving service with the Veterans Administration after World War II. Stories of his own family and the patients he came to love because of their courage and faith reveal the core of strength and individuality of this man.—R.M.E. (Reviews continued next page)

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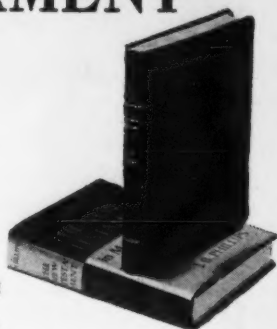
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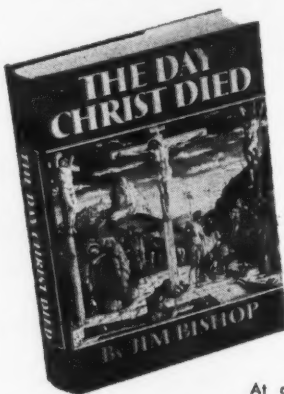
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REASONS FOR FAITH, by John H. Gerstner (Harper, N.Y., 245 pp., \$4).

The most impressive and readable statement of the case for Christian faith that I have read up to now. Orthodox Christian belief "without question-begging, without belittling the intelligence or motivation of nonbelievers and without slighting other approaches to faith" is the theme and, for me, the heart of a scholarly, readable manuscript.—D.A.P.

THE MASTER BANQUET AND PARTY BOOK, by Beatrice Plumb (Minneapolis, 304 pp., Denison, \$3.95).

This comprehensive book has a variety of ideas and an abundance of original material especially for those leaders of church or Sunday-school groups looking for new ways to entertain their members. Recreational directors for camping groups or hostesses for neighborhood parties and get-togethers will be delighted with the idea-starters, the suggestions for every phase of successful group gatherings. A good investment for your church or social group!—R.M.E.

KRIEGIE, by Kenneth Simmons (Nelson, N.Y., 256 pp., \$3.95).

Here you see through the open window to a man's soul. An American airman with a distinguished combat record, who bailed out over enemy territory and suffered the tortures of prison camps, describes in sentient, eloquent detail his physical survival under appalling tortures of body and mind. But the volume is unique in that it is definitely more than the story of heroic survival. Here is the discovery of God. Dynamic, intimate, convincing and told with evangelistic fervor.—D.A.P.

SAINTS ON MAIN STREET, by Peter Day (Seabury, Greenwich, Conn., 136 pp., \$2.50).

The contention of this book is that the twentieth-century churchgoers should awaken to the fact that they are saints—people who belong to God. Community and church life are experiencing a startling revolution. This Lenten volume is particularly for laymen and laywomen, and, as the publisher states the case, for other "amateur Christians." These particular saints have news and good news—and that is after all the Gospel—for men and women in everyday life. There is no "pioucity" in the volume but there is Bible and worship and prayer and social obligation.—D.A.P.

THE ROAD TO FAITH, by Will Oursler (Rinehart, N.Y., \$3.50).

A salute to the universal and the ultimate—and a personal experience of the infinite. "Only two facts about this search for faith are sure," writes the author, "one is that the quest can be the adventure of our lives, and the other is that God is there—if we dare to venture far enough over ways we have not gone before." We are reminded that to "reach the infinite we begin with finite steps." The pages are crowded with personal experiences which are a revelation both conscious and unconscious of the inner life of the writer. In



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chapter after chapter, he is saying "This I have climbed to find," "Faith is not in what we know but in what we do not know and yet believe," and "It is a promise for tomorrow and a candle for our night." One of the most poignant chapters is the heart-break of a little boy; and Chapter 12, "Vista," contains the most profoundly moving story I have read in many years.

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TRAVEL GUIDE TO RUSSIA, by Irving R. Levine (Doubleday, N.Y., \$4.95).

Authoritative and comprehensive, this volume by the distinguished NBC correspondent is the best and indeed the only complete book in its difficult, often obscure, field.—D.A.P.

Heaven in My Hand (Continued from page 32)

little old seed make those marigolds?"

I nodded, only half-heeding.

"Why, Mama?"

"Oh—" I smiled a surface smile, parroting the too-ready words my cold heart mocked, "because God makes it so, I suppose."

He frowned at the seed he held. "Then I guess God sorta lives in the seed, Mama, if He makes it grow."

"Oh, yes, yes. . . ." I brushed aside his bothersome persistence as I brushed an errant pebble from the garden soil.

Then all at once he laughed, a sound so joyous, so freely soaring my heart flinched. "Then it's part of heaven, Mama! This funny little old seed is part of heaven!"

Still laughing, he jumped up and danced away from me, his hands cupping the seed as though they were running over with unseen treasures.

"Look, look," he sang to the robins and the flowering branches and the soft sunshine, "I can hold it in my hand. . . I can hold heaven right in my hand!"

I stayed on my knees on the awakening earth. Slowly I cupped my hand about the "funny little old seeds," until they were not seeds but rare jewels—jewels of gold and green and russet, jewels that sprang from a seed lost in its tomb of earth.

So many Springs before my time, all the Springs of my length of years, the jewels always burgeoned from their silent tomb. So it would be for how many unseen Springs ahead!

Slowly the inner chill of hopelessness melted away. And only the faithful—the robins, the flowering branches, and the sunshine—heard my prayer:

"Lord, I believe; help Thou my unbelief." ■

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Religious RECORDS

Reviewed by GEOFFREY O'HARA

THERE'S plenty of good listening this month for those who like choral music—seven records, each from a different company. An innovation from Warner Brothers is *Sunday Sing Along, Vol. 1* (W 1354) with familiar hymns done in a very professional style by the Almanac Singers and, as an extra, four-part voice arrangements included in the album. This should make it very attractive for home groups who would like to join in the singing. The singers have wonderful enunciation, nobility of style and assurance.

In *Garden of the Heart* (*Sacred Records*, LP 8018) the Ralph Carmichael Singers give us very original treatments of old favorites with exquisite harmonies, interesting all the way. Selections range from "O For a Thousand Tongues To Sing" to "Whispering Hope." Robert McGimsey's "Shadrack" is an event in choral singing.

For glorious hymns heroically performed you will want *Glory! Glory! Hallelujah!* by Paul Mickelson Choir and the Cathedral Symphony of London (*Word Records*, W 7004). This treatment of our favorite hymns (*Battle Hymn, A Mighty Fortress, God of Our Fathers, All Glory Laud and Honor*, among others) follows a popular pattern in which orchestra and choir develop tremendous volume. This LP seems quite the finest example thus far.

Pacific Union College a cappella choir does well-known hymns and songs with original and intriguing effects in *Heavenly Home*, the new release from *Chapel Records* (LP 5033). Women's voices add interest to some unique arrangements. In *Heaven Above; Now with Hands to God Uplifted; Children of the Heavenly Father; Lost in the Night; The Lord Bless You and Keep You*.

The *Back To God Hour Choir Sings!* released by the *Back To God Hour* includes such favorites as "Break Forth, O Beauteous Heavenly Light," "O Lamb of God," "Galilean Easter Carol," "Come, Ye Disconsolate," "The Lord Bless You and Keep You." Under the continued direction of the distinguished James J. DeJonge, this choir sustains its fine reputation in this excellently

selected program. Nothing tawdry about this, and in our present day of the "beat" this choir and their director help to hold the thin red line against the rising surge of ugliness in "popular" music.

The famous choir of the First Presbyterian Church in San Diego, directed by Harold C. Lutz lives up to its fine reputation in *The Church Sings* (*Coral Records*, CRL 57299). Highly recommended to lovers of good church choirs accompanied by the church organ. *Glorious Is Thy Name, Soul of Christ, I Will Lift Up Mine Eyes, If Thou But Suffer, Sheep and the Lambs, If God Be For Us, Spirit Divine Attend Our Prayers* and others.

The Roger Wagner Chorale teams with the Capitol Symphony Orchestra for *Holy, Holy, Holy* (Capitol, P 8498). Symphony societies are discovering the possibilities of our better standard hymns and choral excerpts. Here is another excellent grouping, glorified, thrilling, unquestionably concert and operatic style performed with consummate art, grace and musicianship of the true artist. All excellent except the ballad "The Holy City" which suffers as all story songs do when sung by a group and "The Rosary" which doesn't quite "come off." We should separate our arias from our chorales.

You needn't feel deprived if your preference is for solo voices. *Christian Faith* has new pressings of three favorite male vocalists. Charles Turner, tenor, is at his best singing *Great Missionary Hymns* (CT 1267) accompanied by Lorin Whitney at the pipe organ. Another tenor, John Gustafson (JC 1249) is backed by the Ralph Carmichael Orchestra and chorus. Melodious songs are a delight these days and John Gustafson's army of admirers will enjoy this grouping of ballad-style sacred songs. Baritone Earle Anderson (EA 4075) has a trained concert singer's voice, virile, authoritative. Mrs. Anderson joins him in two unusually beautiful duets and Rudy Atwood at the piano plus a string quartet supply musicianly support. My song "There Is No Death" is on this LP and, of course, a thrill for this reviewer to hear. ■

CHRISTIAN HERALD

Recordings of THE SPOKEN WORD

We have had actors reading Scripture before, but for sheer excitement it would be difficult to find anything to equal **Charleton Heston Reads From the Five Books of Moses** (Vanguard Records, VRS 9060). The tension built up in the story of the Flood while the Robert DeCormier Chorale sings "Noah, Noah" and "Didn't It Rain" makes you want to head for higher ground immediately. The spirituals are not exactly background and they are not intermissions but seem to be almost a part of the narrative. "My Lord What a Morning," "We Are Climbing Jacob's Ladder," and "We Shall Overcome" take on a new dimension in the context of this most effective reading.

Here is one that is not "religious" but should not be missed. **The Voices of the 20th Century** (Coral 57308) bring us 71 "voices" which will amaze young people to whom history will be literally brought home, and will charm those of us who once heard the excerpts "live" and now have the chance to remember where we were and what we were doing at the time. Here you find such familiar and unfamiliar voices as those of Benito Mussolini, Thomas Edison (telling a joke, of all things!), Will Rogers (telling jokes, naturally), William Jennings Bryan, Huey Long, Amos and Andy, Charles Lindbergh, Neville Chamberlain (just after his return from Munich and then a quite different Chamberlain announcing the declaration of war), Billy Sunday (denouncing Demon Rum), Franklin Roosevelt, Rudyard Kipling, Richard Nixon (on Pat's "Republican cloth coat"), Senator McCarthy and Joseph Welch, General MacArthur (the surrender ceremony on board the *Missouri* and his valedictory before Congress), Al Smith, Wendell Willkie and a host of others. Henry Fonda's narration deftly ties together the historical highlights.

It is such a good idea you wonder why it hasn't been done before—giving us the actual voices of religious leaders of the past, each doing something representative of his ministry, all on one record. **Yesterday's Voices** (Word Records W 3076) does just this, all held together with Paul Harvey's lucid narration. Dwight L. Moody reads the Beatitudes, Ira Sankey sings "Till We Meet Again" in a recording made in 1899, Billy Sunday preaches on "booze," William B. Riley and Harry Ironside relate experiences in personal evangelism, Gipsy Smith, Charles Alexander and Homer Rodeheaver sing favorites, Mel Trotter, J. Wilbur Chapman, George Truett, William Booth and Peter Marshall give excerpts from their sermons. ■



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Yesterday's Voices

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Man at the Tomb

(Continued from page 32)

eternity, were I to die then? I tried to parry the question, thinking that I would wait a while before making a decision. But God's voice was so persistent that I couldn't wait to give alms and fast, as is the Arab custom in purification. Right then and there, I accepted Jesus Christ as my Saviour.

Having become a student of the Bible, I had read the many ways God provides for His children—how the Syrophenician woman asked only for crumbs and He gave her a full meal; the story of the prodigal son. If Jesus had fed the five thousand with five loaves and two fishes, surely He would do something for our children.

We called our little family together and explained to them our impoverished condition. Then as we all knelt, I prayed: "Heavenly Father, we have trusted Thee for years. No doubt we need chastisement because my wife and I have more or less lived for ourselves rather than for Thee. But these little ones have done nothing for which they should suffer. Penitently we ask Thee to forgive us and to supply our immediate needs, in Jesus Christ."

During this prayer my faith had been strengthened so much that when we arose, I turned to my oldest son. "Get two baskets. We will go to the market." Like the doubting Thomas, Samuel replied, "But, Dad, you have only two shillings. Why two baskets?"

At the market we told the grocer we would just sit a while until we knew what we wanted. I had never bought on credit and couldn't now. But after sitting there for more than an hour, I wavered. Perhaps, I thought, I should get a little bread and have it put on the books. But an inner voice said, "No. You have prayed to the Lord and He will supply your wants."

Just then a young man came in who had once been a messenger in our bank in Haifa. Walking over, he wanted to know how we were getting along.

"We're well," I told him. "If we were not, we could not afford a doctor."

The young man persisted, "You've

been out of work a long time, Mr. Mattar. With your large family you must be in need." After looking at me a bit, he handed me a 5-pound note—about \$14. "Take this. I'm sure you're in need."

As he left, Samuel whispered, "God must have told him."

And what a homecoming! They could see us from the distance with the baskets heaped high! Never since have we doubted God answers prayer.

Then Mr. Mattar told us how a few weeks later he had word from his British bank that he would receive monthly checks for the year he had been unemployed. That tided them over until he was given a position in a branch bank at Nablus near Jacob's Well. That continued until his retirement. In the meantime he was looking for other employment, for the children had to be educated; he had received no compensation for his rich olive groves and land in Palestine, and never hoped to get any.

He wanted work he could consecrate to the Lord's service. His opportunity came, he said, when in 1953 the warden at the Garden of the Tomb retired and he was asked to take his place. He said that he prayed, "Lord, here I can serve You best. Make me a good witness and a good messenger to the thousands who visit the Garden Tomb."

And all kinds of people have come. One man told him arrogantly, "The stories about the entombment and the resurrection to me are tommyrot. But I happened to be in Jerusalem today, and thought I'd drop by to see what this Garden Tomb is like."

Recalling the incident, Mr. Mattar continued, "After he had walked up Golgotha Hill, he returned to enter the Tomb. There he remained some time. Then he asked many questions about Jesus. Later he went back into the Tomb and remained fully an hour. We invited him to have tea with us. When he left in the late evening he confessed, 'Now I believe.'"

That morning I found a new dimension in the old words of Easter. "He is not here," I realized. "He is risen." And He walks wherever those who serve and love Him walk. ■

Full Circle

(Continued from page 25)

Seldom in our experience had we witnessed traders or beggars venturing upon squally waters to barter for gum, cigarettes or candy, but seeing this skiff skimming resolutely, risking so much for a few small trifles, appealed to our sporting instincts. Also it was a welcome diversion as we had long since tired of each other's company. The

white blast and possible reach of the war had already been debated into utter exhaustion and so we decided to reward our impending visitors with an invitation to supper. As the water became rougher a few of the heartless crew began making bets as to whether the boat would arrive safely alongside our lowered gangway or be swamped in the racing squall.

As the skiff continued to draw in, we realized that our visitor was something of a personage. He wore dark woolen



DR. BOB PIERCE
President

"... Ourselves your servants
for Jesus' sake"

II COR. 4:5b

We Thank You...

In this, our 10th Anniversary Year, we of World Vision pause to express our grateful thanks.

We thank God for all that He has done. "All that we have comes from Him, and we give it out of His hand" (I Chron. 29:14b – Dutch Paraphrase).

And we thank you whose prayerful generosity has made possible all the ministries described on these pages. In a very real sense, *you are World Vision* – we are merely those privileged by God to help you channel your gifts to the places of greatest need.

We stand "in between" – with burdened missionaries and Nationals on the one hand, our sacrificial friends at home on the other – and we do indeed count "ourselves your servants for Jesus' sake."

So we thank God.

And we thank you.

Sincerely,

Bob Pierce



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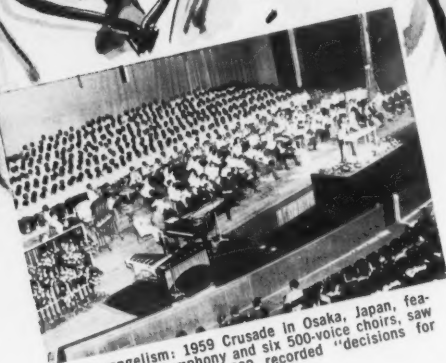
DR. F. CARLTON BOOTH
Treasurer

World Vision 10th Anniversary

1950 ~ 1960



THEY ALSO THANK YOU!



In evangelism: 1959 Crusade in Osaka, Japan, featured Kyoto Symphony and six 500-voice choirs, saw an exact total of 7,500 recorded "decisions for Christ."



The thanks of a grateful nation: President Syngman Rhee confers Medal of Public Welfare Service on Dr. Bob Pierce at 8th anniversary of orphan ministry in Korea.



A pastor's dedication: This earnest Filipino minister is typical of the thousands who have received new hope, encouragement and practical instruction through the Pastors' Conference.

World Vision 10th Anniversary

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NANCIA

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Around the world, thousands of "little people" add their heartfelt gratitude to ours.

They include the more than 13,000 orphans being sponsored through World Vision in 156 Christian orphanages overseas... the thousands of faithful Christian National workers who have received never-to-be-forgotten help and inspiration through the ministry of the Pastors' Conferences... the hundreds of missionaries who have benefited through the emergency aid given to their societies... and the countless thousands of others who have found the answers to their needs, both physical and spiritual, through World Vision-supported missionary enterprise.

For your prayerful generosity... they thank you. They thank you for supporting the ministries of World Vision, which include:

Evangelistic Outreach—to reach the lost for Christ. Motivated by a great concern for the unreached of earth who have not felt the witness of the Church, World Vision conducts evangelistic crusades in strategic centers overseas.

Christian Leadership Development—to help the servants of Christ. Motivated by a great concern for the faithful servants of Christ around the world, World Vision in the past six years has brought together over 25,000 Christian National (native worker) ministers and evangelists for strategically-located Pastors' Conferences throughout Asia and Africa (this year, South America is included).

Christian Social Welfare Services—in the Name of Christ. Motivated by a great concern that the Church fulfill its Christian responsibility to the sick and suffering and needy of earth, World Vision rushes emergency relief when disasters strike... assists medical missionaries around the globe... cares for more than 13,000 children in 156 orphanages throughout the world.

Emergency Aid—for the Church of Christ. Motivated by a great concern for missionaries and Christian Nationals facing crisis needs and opportunities which they and their organizations cannot meet alone, World Vision has provided desperately needed emergency aid in the form of funds, supplies, equipment and buildings for Christian organizations all over the world. Over 75 established agencies have been aided in this way, and new requests for help are constantly received.

Missionary Challenge—to alert the people of Christ. Motivated by the concern that the Church in general and individual Christians in particular may engage in positive obedience to Christ's directive "Go ye," World Vision conducts a weekly radio broadcast (coast to coast, including Canada)... publishes a free monthly missionary magazine and many other service pamphlets to encourage interest in missions... produces documentary missionary films graphically portraying the missionary challenge. Example: World Vision's award-winning film, "A Cry in the Night," which thousands of churches have secured for a free showing by agreeing that they would take an offering for their own foreign missions program.

Our Accounting to God, to You...

MAITLAND H. ALEXANDER,
Certified Public Accountant
170 S. Beverly Dr., Beverly Hills, Calif.

This is to certify that we have made an examination of the cash transactions and balances of World Vision, Inc. for the fiscal year ended September 30, 1959. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and other procedures which we considered necessary in the circumstances.

At the request of the Board of Directors of World Vision, Inc., we also maintain our own Auditor's Representative on the premises of World Vision, conducting a daily and continuous audit.

In our opinion, World Vision, Inc. fully honors the intent and designation of funds entrusted to its care, and the summary of cash transactions and balances accurately presents the results of its operations.

Maitland H. Alexander

MAITLAND H. ALEXANDER, C.P.A.



When typhoons cut a path of death and destruction through Formosa, Japan and Korea in 1959, World Vision in each instance was able to rush emergency aid.

FINANCIAL STATEMENT AVAILABLE UPON REQUEST

World Vision invites your scrutiny of its stewardship and financial practices. To secure a certified financial statement for the past fiscal year, please write direct to Mr. Maitland H. Alexander, Certified Public Accountant, 170 South Beverly Drive, Beverly Hills, California

Bicentenary 1950 ~ 1960

And We Are Thankful . . . for all those in positions of Christian leadership who have seen the results of World Vision's ministry . . . who thank God with us for what *you* are doing for the cause of missions through this organization . . . and who grant to us their prayerful encouragement. Among them :



DR. WILBUR SMITH



DR. CARL F. H. HENRY



DR. HOWARD MOFFETT



DR. HARRY J. HAGER



MR. CLAUDE W. EDWARDS

DR. WILBUR M. SMITH, professor of English Bible at Fuller Theological Seminary — "The first ten years of this dynamic, throbbing Christian movement, World Vision, has justified Dr. Bob Pierce in giving to it this significant and pregnant title. I am sure many will agree that in addition to its numerous other activities, World Vision is today bringing greater spiritual encouragement, strengthening of faith, and a new love for the Word of God to a larger number of pastors and Christian workers, especially in the increasingly vital areas of the Far East, than any other Christian organization born in the twentieth century."

DR. CARL F. H. HENRY, editor of *Christianity Today* — "World Vision's evangelical concern and earnestness is shaping new unity in missions for Christian witness throughout Asia."

DR. HOWARD MOFFETT, Korean missionary doctor of the United Presbyterian Church in the U.S.A. — "There is very little I have seen in the way of missionary work of this kind to compare with the World Vision orphan program and the good medical care it provides for its children. There are about 76 orphanages in the Taegu area — and any sick child, whether or not he is from a World Vision-supported orphanage, can receive medical attention. It has been a tremendous joy and satisfaction for me as a medical

missionary to have had a part in influencing lives in this way."

DR. HARRY J. HAGER, pastor Bethany Reformed Church, Chicago, Ill. — "Dr. Bob Pierce and World Vision, raised up of God for our time, are a man and a movement after my own heart for these reasons: *Courageousness* — so necessary in God's work in our day . . . *Cooperativeness* — a strategy of true missionary advance, yet without compromise of the faith "once for all delivered" . . . *Compassionateness* — consistently in the forefront in its ministry to both body and soul, and hence a true standard bearer . . . *Contriteness* — in the presence of possible youthful misuses . . . humble, before God . . . prayerful, with colleagues . . . honorable, toward critics . . . regardful, under God's Spirit . . . pliable, and in union with Christ . . . intimately companionable."

MR. CLAUDE W. EDWARDS, chairman of the National Association of Food Chains, president of the Super Market Institute and Western Association of Food Chains — "I wish that it were possible for every Christian to have the experience that I have, that of serving on the Board of World Vision. I have been thrilled by first-hand reports of the work abroad. I have been deeply stirred by the consecration of the many men and women I have met who serve World Vision in the field and in the home offices. In wonder, I watch God move through the Christian leadership of Dr. Bob Pierce."

World Vision 10th Anniversary 1950 ~ 1960



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cloth but of a Western cut, carried an umbrella impressively. A black bowler topped his soldierly erect figure as he sat beside a young boy.

Short fusillades of rain assailed the pair, then the rain pelted down in frigid torrents as the youngster adroitly brought the skiff alongside our gangway. When the older man stepped out, we saw that he was well over six feet tall, taller than any of us. Whitey Fisher, a dark burly Irishman from New York, conjectured, "Maybe the guy is from their government."

So, having expected beggars, we received instead the strange man we came to know as Mr. K. Sung.

No one aboard ship knew where Mr. K. Sung came from, nor guessed—then—what effect his presence might have.

Mr. Sung turned and directed the boy to return ashore, though I noted the youngster only pretended obedience and remained waiting a few yards off until he was certain of Mr. Sung's welcome. The lad sat patiently in the downpour, crooning softly to himself a melody that sounded oddly like a hymn to my startled ears.

Standing below us, his face alive with happiness, Mr. Sung said, "Please?" He glanced up at us and simply couldn't stop smiling. He beamed upon our dirty crew as though we shared some impossible dream, some sweetly cherished thing which served to bind and make us known to one another without introduction.

"When do your services begin?" Mr. K. Sung asked, as Slim, our kindest seaman, led him carefully up the gangway.

"What's he saying?" Cherokee Thomson, an oiler from Kansas wanted to know excitedly. "What's that he's saying, Slim?" he repeated.

"Wants to know when our services begin," Slim called over his shoulder as he led our tall guest to the messroom. He drew a mug of strong coffee and offered it to Mr. Sung, who politely refused. A poker game was in progress in one corner and a roaring argument was going on between three men over dogeared racing forms.

"This is Good Friday," Mr. Sung informed us. "I have come to observe it with you."

"What's good about this Friday?" Fisher bellowed, laughing.

"Don't give him nothing!" Cherokee Thomson warned, pointing to Mr. Sung. "These Asiatic characters all got a racket working somewhere. Don't give him a cake of soap even!" Yet of the two, Mr. Sung was the cleaner.

"But this is Good Friday..." Mr. Sung began, his smile fading. He became sober and uncertain.

"What's Good Friday?" Cherokee asked loudly.

Slim replied, "It's the Friday just before Easter." (Continued next page)



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"Sure," Whitey Fisher laughed. "And Easter is when you got to buy your wife a flower and walk her up the Avenue or put up with her screaming for the rest of the week."

"But this ship—isn't it?" Mr. Sung began. Obviously disturbed, he turned to Slim, "Aren't you Christians, sir?"

"Well," Slim stammered doubtfully.

Fisher broke in, "Why don't you mission stiffs keep all that stuff ashore, Mister? You don't see no chapels on here, do you?"

A bored voice from the corner protested, "You guys are making too much noise. Fisher, give the man some candy and let him go, will ya?"

"I live beyond the mountains many miles away," Mr. Sung informed us with dignity. "But our chapel was destroyed in the fighting. Our American missionary was killed too. So I came to share Good Friday services with those who brought us Christian doctrine."

He paused and waited as the mess-room became silent with embarrassment. Several seamen walked out. One returned quickly with gifts, small things of no use to him yet dear to the impoverished Orient.

"Don't give him nothing," Cherokee Thomson said. He was too late. Mr. Sung had refused all.

"To give is nothing," Mr. Sung murmured politely. "But to receive, that is a more difficult virtue." He turned and left us then, no one following. We assumed he had returned ashore. But someone, a wiper, I believe, said he'd

witnessed Mr. Sung leave around midnight, disheveled, shoes sopping wet, his face unhappy and sick.

Our first thought, of course, was theft, but we searched and could find nothing disturbed. Then Fisher shouted from the laundry room below and we scrambled down to discover that our dirty gear, the clothes we'd left everywhere, were now all clean, hanging on lines in our engine room.

The following day a messman greeted Mr. Sung as he came aboard, but most of us missed his arrival at six in the morning. Awakening later, we had breakfast, then at eight reported to Murphy, our bosun who had stages rigged for over-the-side painting. So it wasn't really until after coffee time that we found our bunks freshly made, the port hole windows washed and a small inexpensive present of carved chop sticks upon each pillow.

Ashamed of myself for doubting and suspecting the man of theft, I quickly rummaged through my locker to find anything I might use as a payment.

"Please?" Someone questioned.

I turned to see Mr. Sung politely eyeing my disorder through the open door. I held the few trifles toward him, but he said, "Never mind sir, I am amply rewarded."

Then as I stood with my mouth open and catching flies, he busied himself sweeping down the alleyway. I had some turnbuckles to secure and tighten, so I left him there.

It happened the same way for every-

TO WHOM THEN SHALL WE GO?

By James Wesley Ingles

TO whom then shall we go,

If sorrowing, we turn from Thy great sorrow?
If grieving, from Thy grief we turn away,
Then truly is our darkened day
Turned into sunless night
Without a hope to light
The morrow.

To whom then shall we go,

If glad of heart, we turn from Thy great gladness?
If joyful, from Thy joy we turn away,
The finest hour, the fairest May
Fade like the sweetest flower
And sicken in a shower
Of sadness.

To whom then shall we go,

If seeking life, we turn from Thy great living?
If loving, from Thy love we turn away,
The noblest vows our lips convey
Break against polished stone
And mock with final moan
Our giving.

To whom then shall we go,

If knowing death, we turn from Thy great dying?
If sinning, from Thy cross we turn away,
Alone we turn, alone we stray,
Lost on a barren ground
Amid a futile sound
Of sighing.

CHRISTIAN HERALD

one else. Mr. Sung was adamant, and would accept no payment for his work.

Meanwhile, as the week wore on, our ship and fore-castle took on airs. Never had they been so immaculate. Mr. Sung ruined his clothing cleaning ours. Everything on the ship sparkled as it received his meticulous attention. So much so, that we were beginning to feel uncomfortable.

"Don't you guys worry!" Cherokee Thomson warned. "He's got angles figured we never dreamed about yet. These Asiatics all got angles."

I was aware, however, that of the entire crew, only Cherokee, his face lined with worry, had managed to find a ten-dollar bill he'd been saving.

Each morning our beds were made and any soiled piece of clothing was whisked away to reappear clean and dry before Mr. Sung departed in his skiff. Yet not once had he eaten our food. Not once had he accepted a night's lodging.

We were offering him everything by then. Our frustrated desire and need to repay soon had overtones of desperation so that even Whitey Fisher got pretty uncertain.

Then as Sunday rolled around unnoticed, and Mr. K. Sung failed to appear by breakfast, we figured he had merely observed the Sabbath and was not working. I was on my third cup of coffee when he arrived, dressed severely, accompanied by the same lad who'd rowed him back and forth each day. Mutely we sat, without a single protest and accepted from the lad a pile of old tattered hymn books. Meekly following directions, we arranged ourselves so that Mr. K. Sung could face everyone. So we observed Easter!

Afterward, from Captain to galley boy, we again tried to take up a collection as a gift to his people. I thought Cherokee Thomson was about to weep when Mr. Sung firmly returned the ten-dollar bill.

Perhaps it was the sight of our crest-fallen faces which caused him to reassure us. "But don't you see? You have done me a great service. It was only because of your patient kindness in allowing me the freedom of this ship, that I was enabled to give. Impoverished people can only give themselves, and you made this possible for me. Also, one learns how supremely difficult it is to receive."

He moved toward the gangway where he paused for a long moment in silent thought. Then, astonishingly, he fervently began to thank us! We protested, his face wrinkled with smiles, and just before taking the skiff homeward for the last time, he said simply: "Full circle we are now. My people first learned of Easter through an American prophet. Now I have reminded Americans that He lives." ■

APRIL 1960

One of These Needs YOU! Answer the Appeal of a Little Child



WILL YOU SPONSOR A DEAR KOREAN ORPHAN FOR ONLY EIGHT DOLLARS A MONTH! TRY IT AND SEE WHAT JOY IT WILL BRING YOU

You may select your own child from the pictures above and become a sponsor of one of these dear Korean Orphan children. (You may ask a friend to be a co-sponsor with you —\$4 each). You may write and send parcels to him any time you wish. He will answer and send you a picture of himself with the clothing on, toys in hand, etc. My! What joy this brings! Every day these children are taught the Bible, sing Christian songs, earnestly pray. Every child is led to receive Christ as his personal saviour. They all attend church, Sunday School and other services. All staff members are earnest Christians.

FROM A GANG OF BEGGARS

Number 1C, Lee Won 11, cannot remember his parents at all. He was found begging in the market with a gang of beggar boys. Now he is a changed boy in our Little Lamb's Orphanage in Seoul. He loves to tell of his past as a beggar and the change that has taken place in his life since he learned of Christ and His salvation.

Each child is waiting to have an American or Canadian "Daddy and Mommie"! For only \$8 a month—just 26 pennies a day—you or your Sunday School, Bible Class, Junior Church, Ladies Group, etc., will help bring Christ to your chosen boy or girl and train him to be a Christian leader in Korea. This \$8 provides all the needs of the child, including school tuition which is not free in Korea.

The ESEA is caring for over 3000 orphans, war widows and children of lepers. Many more are in desperate need, homeless, cold and hungry. Help us take in many more from off the streets into our 42 Homes. Write or phone NOW!

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CHURCH PARTICIPATION

the case for

REV. LOWELL RUSSELL DITZEN has been for the last ten years minister of The Reformed Church in suburban Bronxville, New York. With a membership of nearly 3500 and an annual budget of over \$236,000, this historic Dutch church has a very real influence in its community. There are two Sunday morning worship services, eight choirs including bell ringers, a Monday-through-Friday nursery school, active youth groups, church school, released time program, women's society, men's club, young adult group, couples club, Bible study and prayer groups.

Dr. Ditzen is a Kansan who gradually came East with college in Missouri, seminary in Chicago and New York. He served Presbyterian churches in Chicago, New York City and Utica. Several years ago he was an exchange preacher to Great Britain and in 1957 served on a U.S. State Department mission to India. He is the author of four books of inspiration included in the Christian Herald Family Bookshelf.

MONEY-MAKING

I WOULD LIKE to say a few kind words for the church dinner and bazaar! As a small boy, the Church seemed an austere place, dominated by serious adults who seemed even more solemn on Sunday. The real fun and important matters of life had to do with hiking trips, the baseball field and the sledding slope. But my feeling was mellowed by a Sunday-school picnic. I can still taste the yummy butterscotch pie, and can see the Sunday-school teacher who baked it. I am warmed even now as I remember her wink as she gave me a second piece.

I was won over even more when we had a bazaar at the Church. The mothers of my pal and myself were busily occupied in their duties. After spending our few pennies, he and I explored the church tower. Pigeons fluttered out of the vents. It was an exciting experience. The chiding from our parents was assuaged by older parishioners who unexpectedly chuckled at the dust and smells that came down the ladder with us. The Church really was a warm and human place—a good and happy place.

Across the years, I have heard both clergy and laymen oppose the church dinner, bazaar or sale, the picnic and the benefit. Some have looked on these as spawned in Hades—tools for the dark hand of Satan himself. Others have

“merely tolerated” such projects. In this category is the individual who moans, “If they’d just not hold a fair, so my wife wouldn’t get so exhausted with all the work, I’d increase my pledge to the Church.”

Beyond boyhood experiences are others that have led me to see some positive values and valid reasons for benefit parish events.

Of course there is the obvious financial value that may come from carefully conceived and executed affairs.

One church started and has continued a significant social service program, made possible by an annual bazaar. In my present parish, a beautiful Japanese “Matsuri,” for the work of the American Christian University in Tokyo, gave certain concrete assistance to that worthy institution.

The church benefit that confuses the spirit of giving, or that undercuts the Every Member Canvass, cannot be upheld. There is danger in letting “fund-raising projects” cloud a vigorous stewardship program. But there can be little question that many benevolent causes, many special needs, have been met through the financial support from the church benefit.

But more significant is the contribution that such activities can make for stronger

(Continued on page 77)

the case against

REV. THOMAS K. THOMPSON directs the Department of Stewardship and Benevolence of the National Council of Churches. He is a graduate of Central High School, Little Rock, Arkansas, which has had so much notice in recent years—also of Baylor University and Southern Baptist Seminary.

Though ordained a Southern Baptist minister he has served since completion of graduate work in the Congregational Christian Church. His wife is the daughter of an Evangelical and Reformed Church seminary president so the merger that formed the United Church of Christ had a personal significance for this couple.

Dr. Thompson has served churches in Chicago, Brooklyn and Angola, N. Y., and organized one in Cranston, R. I. He is known for the manual, Planning and Conducting the Every Member Canvass, a filmstrip on wills titled Over the Wall, and stewardship film, Split-Level Family. He edited the book Stewardship in Contemporary Theology, just released.



PROJECTS

MRS. JOHN DOE, President of the Women's Guild, was presiding at the regular business meeting of the organization: "The Chairman of the Bazaar Committee will report on our very successful bazaar, held December 1."

A vivacious woman in her late fifties rose and began speaking with the full assurance of the successful business woman.

"Our Annual Christmas Bazaar, held on December 1, was a great success. We raised \$1,452. We all know that half this money goes directly to our church, and the other half is retained in our Women's Guild treasury for the work of our organization. This money does great good for the Kingdom of God. In addition to the money we make, we have a great deal of fun and fellowship in working together.

"You will recall that our bazaar each year has ten or fifteen booths or projects, and I wish to report on them individually:

"(1) The Handiwork Booth. This year we had 44 aprons, 30 potholders and 12 napkin sets. These items were all made by the women of our church, utilizing their sewing skills and giving their products to the bazaar. A total of \$101 was realized.

"(2) The White Elephant Booth. This year we had a really large assortment of appliances, decorator's items, bric-a-brac, etc., for the 'white elephant' sale. We had six

toasters, two TV sets and one record player. Unfortunately, most of the appliances did not work perfectly, and were left for the junk man. In spite of this, however, we realized \$222.

"(3) The Quilt Booth. Two of our sewing circles produced two magnificent quilts this year. One carried the emblem of the United States flag, with fifty stars. Since each of these quilts required many hundreds of hours of work, we thought it would be unfair simply to sell them at a standard price, say \$25. It was decided that we should sell chances on each of the quilts, and we are pleased to report that this was a great success. The idea of the flag having fifty stars probably accounted for its popularity. Thus, instead of realizing about \$50 (that is, \$25 from each of two quilts), we are able to report that \$446 came in from this source.

"(4) The Book Booth. The book booth was a great success in one respect and a failure in another. More than 400 books were donated, mostly children's books of the cardboard-back kind. Quite a number of best sellers from recent years were also included. However, we made only \$15.

"(5) The Baked Goods Booth. We are pleased to report that every single item of the baked goods booth was sold by 7:00 p.m. We had 41 pies, 32 cakes and a wide assortment of other items.

(Continued on next page)

Spring is for Planting



By BEATRICE PLUMB

Scripture Reading: Mark 4:30-34; Isaiah 61:11

Hymn: "Sowing In The Morning."

Meditation: When I went outdoors to water my plants, my neighbor Betsy Smith was already busy in her garden. Voices came from over the high hedge between our yards. "Gettin' an early start, eh?" boomed a man's voice from his porch.

Betsy stopped spading just long enough to answer, "Spring is for planting. What are you putting in?"

That started me to thinking. Seeds can hardly help growing. But what am I planting?

Years ago, a friend sent me an Easter card with a real mustard seed imbedded in it. I keep it on my desk to remind me that from such small beginnings as this God can make the Kingdom of Heaven grow.

Recently, this blessed truth was brought home to me in a graphic way. Our church was celebrating its 25th anniversary with a banquet at which its three former pastors were the honored speakers.

Said the first, "We started with a handful of members in a building that had once been a roller-skating rink. The roof leaked. We had no money. But we had faith—and we wanted to plant a church."

Said the second, "We used to call that place 'The Glory Barn.' When I dared dream of buying lots on the Boulevard, and building a church there, I wondered what our few members would say. They told me they would go where I led. So we built our first little church, and began to grow."

How well I remembered that tiny church, no bigger than a private chapel! The amazed ushers, rushing in extra chairs; the long lines of strangers, patiently awaiting admission; the many Sundays I stood outside the little sanctuary, with scores of others, crowded under an open window, straining my ears to catch the sermon, because there was no room for us inside.

Said the third pastor, "We had outgrown the little chapel. We needed this big new church where we now worship. We couldn't see where the money was coming from. But we had faith—and built it."

I remembered our growing pains. One was the thought of having to discontinue our outdoor Easter pageant, staged on the lawn, beside the little chapel. Building materials and equipment would now be stacked there. The pageant had grown, through the years, into a deeply-moving spectacle, depicting successive scenes from Holy Week, climaxed by Good Friday's three crosses, and the glorious Resurrection scene at our Sunrise Service. People had flocked from all over the city to witness our pageant.

"That beautiful thing, uprooted!" we mourned, "when, perhaps, it was the only Easter story some of them ever troubled to read or see."

But the mustard seed grew on! The pageant was uprooted only to be transplanted and to flourish in an ever-growing glory, at the Easter Sunrise Service in Miami's mammoth Orange Bowl, viewed last year by 40,000 people!

Spring is for planting. Spiritually, what are *we* planting?

Prayer: Almighty Creator, guide us in our work, so that the spiritual seed we sow may yield fruit that springs up, and increases. In the name of Jesus. Amen.

Note: You might discuss, as a group, the start of some project which will be for the good of home, school, church or community. Ask each member to pray privately for the project's growth.

Devotions for Women

With the advent of mixes in recent years, it is very easy to whip up a cake, and our women love to do it. We realized \$93 from this source.

"(6) The Entertainment Feature. Most people bought a ticket to the entertainment, although only about half of those buying tickets actually came. The entertainment itself consisted of six piano solos by various children, two violin solos, three vocal solos and a ten-minute skit produced by the Youth Fellowship. People didn't seem to mind paying 50 cents for a ticket even though they didn't come, since 'it was for a good cause.' A total of \$169 came from this source.

"(7) The Printed Programs. We are experiencing some difficulty each year in getting merchants to advertise in our printed program for the bazaar. They say that it is a contribution to the church, rather than a genuine advertisement. I do not feel this way, because we have several hundred people who actually see the advertisements as printed in the program. This year we had a thousand printed, and we did have several hundred copies left. I am sorry to report that the cost of the printing just about equaled the income from the advertising, and we have only \$10 in this account.

"(8) The Dinner. Our dinner committee asked the merchants to contribute various items of foodstuffs for the ham supper. Many of them did. You will recall that December 1 was one of the Christmas shopping nights, and lots of the Christmas shoppers came in for the dinner meal before they went out shopping for the evening. Our church is within walking distance of most of the best stores. Because most of the food was donated, and because of the immense amount of work on the part of our women, we were able to realize \$322 from this source.

"(9) Door Prizes. We feel that a very definite factor in the success of this year's bazaar was the use of door prizes. We asked the merchants of the community to contribute household appliances as prizes. Each person coming in was given a number. One of the children picked numbers from hats, and first, second and third door prizes were given. This definitely increased attendance at the bazaar. We do not feel that this is gambling, inasmuch as the people did not have to pay anything to get in the door.

"(10) Coupons. For the past year all the women of this organization have been asked to save coupons and labels from various household items. We get one-tenth of a cent for each label that we return. These were turned in at the time of our bazaar, and we are pleased to report that we got \$74 from this source. (Continued on page 79)

CHRISTIAN HERALD

Why Segregate the Sexes in Church Work?

I LEFT the Women's meeting feeling disturbed. This had been the evening for the annual report. That report had been read with pride . . . Four dozen layettes sent to the mountain mission school; 12 dozen diapers hemmed for the local hospital's charity ward; the May bazaar had netted \$372.00 for Home and Foreign missions; the Birthday offerings had raised \$78.00 for the Community Chest Shoe Fund. This last item had been the cause of some hilarity in the meeting . . . As each woman's birthday had come round during the year, she had been asked to weigh in and contribute a penny for each pound.

The group had been in good spirits as the meeting closed. "One of the best years we've ever had," was the comment that trailed me out the church door.

It was all well-meaning. But troubled thoughts kept intruding as I drove home. Had the Church of Jesus Christ been established in order to encourage women's sewing groups? Was this the Church militant, the Church triumphant, the Church to which had been entrusted the task of taking the world for Christ?

Moreover among all the bazaars and Shoe Funds, where were the males of the community hiding themselves? As one looks around most congregations these days, the ratio of women to men appears to be about three or four to one.

Recently a man told me of having visited a Laboratory for Christian Living (both men and women) in New York's Marble Collegiate Church. "I was so enthusiastic about the life-changing going on there, that I persuaded my local pastor to try to establish the same type of fellowship group."

"Well, the first meeting was announced and well publicized. A leader from Marble agreed to come and share some of his experiences. On the appointed evening nineteen people showed up: sixteen women, all above the half-century mark; the minister; the guest from Marble and myself."

"The group idea died on the spot. After all, nobody—not even the ladies—wanted just another women's meeting."

Perhaps experiences of this type have given many men the conviction that Christianity is fine for women and children, but bears no vital

(Continued on next page)

By CATHERINE MARSHALL

*Working together, instead of
separately, men and women can
help change lives by bringing
more meaning to Christian living*



APRIL 1960



ELLI ZAPPERT

59

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relation to modern business, professional and political life.

In addition, the average male is not at all impressed by the efforts of his local church to compete in fields that are not the church's domain and where it hasn't a ghost of a chance to compete—in socializing, entertainment or the culinary arts.

One man-of-the-world put this aptly, "Why doesn't the Church stick to its own business—that of introducing people to Jesus Christ and teaching us how to get His guidance on applying His teachings to our lives? If the Church did stick to what it knows, I'd be far more interested than I am. I can get better entertainment in any theater, more interesting social life at any party or night spot, better food in any one of a dozen restaurants."

Interestingly enough, every church group that I have seen attending to its own business has attracted as many men as women. Jesus Christ was a man's Man. "Come after me," He called to those first recruits, "and I will make you fishers of men." There must have been an authority in that summons that appealed to the rough fishermen to whom He spoke, virile men that they were.

Of course, eventually there were also women in that first fellowship. . . . *"And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him. And certain women . . ." (Luke 8:1-3).*

We see women at the crucifixion; we see them in the Resurrection scenes. We find them with the disciples in the Upper Room awaiting Pentecost. . . . *"Then returned they unto Jerusalem from the mount called Olivet. . . . And when they were come in, they went up into an upper room. . . . Then all continued with one accord in prayer and supplications, with the women . . ." (Acts 1:12-14).*

In other words, from the Acts of the Apostles one gets the clear impression that there was no sex segregation in this first vital Christian era. Men and women met together, prayed together, ministered together. This is the more remarkable when we consider that prior to Christ, women had been considered inferior, mere chattels, with few rights.

The Church through the centuries has always regarded the Acts of the Apostles as presenting the ideal pattern. Then why—in this one question of separating the sexes—have we departed so radically from the practice of the early Church? Is it possible that here we stumble on one of the secrets for the vitality of those early groups who, in a matter of less than half a century, turned their world upside down?

HAVING observed church organizational life for many years with this point in mind, in every instance I have found mixed groups more vital than the usual separate women's organizations or men's groups. Generalizations are always dangerous. Yet, I am prepared to risk saying that left to ourselves, we women tend to lose the overall vision, to siphon off our talents into trivialities of the sewing circle variety. Good works certainly, but scarcely good enough!

On the other hand, men left to themselves tend to avoid what they regard as "spiritual matters" and spend their time in areas where they feel more sure of themselves—in ushering, handling the church's money and property, in planning building programs. Then they try to lure one another out to discuss even these projects by forming themselves into knife and fork clubs. They meet; they eat. Often they then try desperately to find some project or other that will justify the Supper Club's existence.

But do we have any modern counterparts of the New Testament pattern of men and women meeting together by which to judge this question? Yes, we



"How high are the monthly payments?"

CHRISTIAN HERALD

do. Most churches have one or more such organization, usually an adult Bible class or a Couple's class or club. In the churches I have known well, these have always been far and away the most lively, vibrant groups.

I know of one Washington, D.C., church where the pastor, Gordon Cosby, had the audacity to discard all preconceived ideas of church organizational patterns and rethink it. Conclusion? No sex segregation at all. Though it is too soon to judge all the results, what I have observed is fascinating.

Men flock to this church. I have been impressed with the variety of types of men who not only come but take active lay-leadership roles—a former Harvard professor, the driver of a bread truck, an oceanographer, several lawyers, a former officer of the Marine Corps, the owner of a piano store, a man high on the staff of the Library of Congress, and so on and on.

But the most important result of this man-woman teamwork is that here lives are being steadily changed. Alcoholics are being redeemed. People are finding a meaning to life, and with that meaning, excitement and adventure in Christian living.

Typical was that man who called one evening at the home of a woman-leader in this group. The man was young,

twenty years younger than the woman whose spiritual help he sought. He had a sordid story to tell; among other things, he felt himself responsible for his mother's death.

"In short," he told the woman, "I'm fed up with myself as I am. I can't change myself. I know, because I've tried. So I'm here tonight to ask you, 'How does a man go about asking God to take him over?' You tell me exactly what to do, and I'll do it—no matter what it is."

MANY a church member would have been tongue-tied before such a direct question of the how of conversion. But this woman replied, "You can't build a house on a rotten foundation. Your own conviction is that you've a lot to clean out. So the first step for you is confession and forgiveness. But the confession can't be generalized—not 'Oh, God, forgive all my sins—' Not that sort of thing. You'll have to confess specifically every sin you can remember, then ask forgiveness and cleansing for each one. Then God will tell us where to go from there."

The young man replied that he'd never prayed before, didn't know how. Nevertheless, he knelt down by the coffee table and began. The woman commented later that the prayer had

no salutation. Slang phrases tumbled over rough colloquialisms.

"It wasn't any fun," the woman told me, "being forced to peer into the hidden places of a man's soul. Yet never have I felt God's presence so powerfully. God was there, because that man meant business. I sat there tingling all over with that Presence and thrilling to every moment of watching a soul in the process of being refashioned."

The man was remade, all right. He attached himself to the little church. There he found men who took personal responsibility for him and women who shared what they had learned about prayer. I know him; he is now rapidly becoming a mature, effective Christian.

I suggest that this man's conversion would not have been so likely, nor his Christian growth so rapid, had he been tossed into the average Men-of-the-Church group.

"I pray not that thou shouldest take them out of the world..." the Apostle John records Jesus as praying in His high-priestly prayer. And out in the world men and women find that they need one another, that each sex has qualities that supplement and undergird the other. Very simply, I'd like to pose the question: "Why then do we continue thoughtlessly to insist on sex segregation within our churches?" ■

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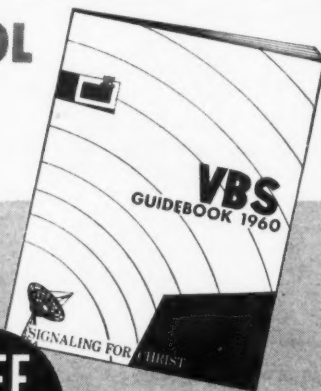
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That hidden talent can be put to work in the service of your church group; perhaps at your church fair. Here are some examples:

try these on for size

By JANE KIRK

TIT FOR TAT: Foreign-born Mrs. J. Julasky seemed to have only one talent—tatting, which she made yard after yard in her spare moments. The sewing group bought fine linen and edged dozens of handkerchiefs with the pretty handmade lace, and they sold very well. Wider edging was put on dainty guest towels.

SLICK TRICKS: This was an added attraction of the garden booth. Mr. Roberts showed how he uses ordinary mousetraps nailed up on the walls of his garage to keep such garden items as gloves, raffia tie-ups, bags of seeds and bulbs, tidily within reach. Slitting a section of old garden hose and fitting it over the top edge of his spade makes it easy on the foot, and prevents slipping. Mrs. Kemper showed how she uses wire coat hangers shaped to suit her fancy and stuck into the soil as supports for climbing plants in the house.



TO SEW FOR THE FAIR

7239—Happy, the clown, is such a clever fellow. Inside his tummy go the kiddies' night togs. Stuffed plump, he's fun to play with. Pattern pieces, cutting guides, directions.

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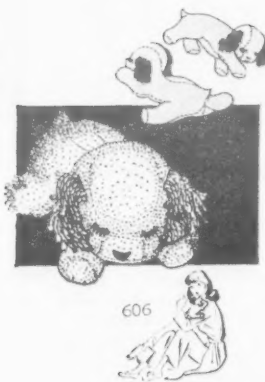
CANDIED SUNSHINE: Mrs. Philip Gregory gets baskets of oranges and grapefruit from friends in Florida each winter. The rinds are so beautiful she saves them to make into candied orange and grapefruit rind, which are fast sellers at the candy booth. Mrs. Bert Franklin has so many grapes from her large grape vine she can't keep up with them when they are ripe in the fall. She cans quantities into grape juice, which she makes up into fresh grape jelly just in time for the spring fair of her church.

FIREPLACE WOOD: Great piles of timber had been cut down when the new thruway was built. It was available to anyone who would cart it away. Pete Green and his son borrowed an electric saw and cut up this wood into suitable fireplace lengths, which was sold at the bazaar, half the price going to the Greens and half to the church. The Greens delivered the wood in their small jeep.

HOUSE PLANTS AND HOT HOUSE PLANTS: Mrs. Viola Kemper is a whiz at growing African violets. She even has a special ultra violet lamp setup in her basement for propagating the plants faster. She donated two dozen African violet plants of some rare varieties, as well as more common ones, to be sold at the flower and plant booth.

George Roberts gets his own beefsteak and ponderosa tomato plants started early in the conservatory he built out from his dining room window. It is easy for him to start enough more so that he can donate several dozen plants all ready for setting out to be sold at the fair.

SURPRISE PACKAGES: Something for the kiddies is an essential. At the Asbury Methodist Church fair, Crestwood, New York, a young woman dressed as a gypsy had an enormous long, full skirt with about 20 pockets sewed on it. In each pocket was a child's toy worth 10¢ and wrapped (for surprise value) in tissue paper. When a child had placed ten cents in the gypsy's tambourine, he was welcome to take his choice of a gift from the many pockets. What fun it was to choose!



PEEP SHOW: Children could also pay 10¢ to climb a ladder and take a peek over a high wall at something amusing down below. It might be a new litter of baby kittens, or baby chicks, rabbits from a rabbit farm, puppies from a dog pound or petshop. Or, it might be a still-life setup of child-size figures illustrating some story the children know well.



CHURCH-BAKED BREAD: Fancy fruit-and-nut breads are Mrs. James Hartman's specialty. She bakes them all day in the church kitchen with the help of two friends. The fresh baking odors are all the advertising the food department needs. Her breads are sliced, too, and served warm, at the afternoon tea tables.

TO MAKE FOOD SALEABLE: Be sure it has eye and taste appeal. Choose foods popular in your locality. Make prices comparable with similar commercial products. Choose foods that are not too perishable and can be transported easily. An immaculate, attractive display makes good food irresistible. Plan an interesting arrangement of shapes and colors. Have each item clearly labeled and price-marked, so that buyers know at a glance what they are getting. Have plenty of suitable wrapping supplies. Choose sales persons who are neat, immaculate and attractive.

SHOW THEM OFF: Good display is vital to the sales of handmade specialties. Things need to be seen to sell. If someone has an indoor revolving clothesline, set it up and hang aprons with clothespins on all the lines. Prospective customers can revolve it to examine all the aprons. A strip of peg board across the back of your booth is ideal to hang up miscellaneous small items in good view—booties, slippers, doll clothes, crocheted doilies and headbands. Get a man to build you a display "tree" or two. This consists of a strip of lathe set upright, with shorter strips nailed to it horizontally at intervals in the shape of a tree. Hooks inserted in the cross pieces will be helpful. You can use one whole tree to display potholders—another with mittens or baby clothes.

(Continued on page 76)

CHRISTIAN HERALD



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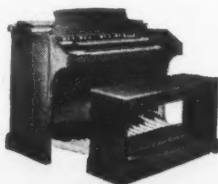
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KIT HUNTLEY'S FOOD PAGE

Along about the spring of the year, salads have sight appeal as well as taste appeal on our menus. We offer one that provides a main dish for the regular women's group luncheon, and another that makes a perfect accompaniment to the every-member church supper. Here are suggestions for menus:

LUNCHEON

Green Pea Soup
Turkey and Aspic Salad
Potato Chips
Radish Roses
Bread-and-Butter Pickles
Hot Bran Muffins
Vanilla Ice Cream
Assorted Cookies
Coffee
Tea
Milk

SUPPER

Tomato Juice
Cheese Clam Dip
Casserole of Chicken and Noodles
Peas and Mushrooms
Lime Pear Salad
Assorted Hot Rolls
Lemon Chiffon Pie
Coffee
Tea
Milk

Turkey and Aspic Salad (for 40)

TURKEY LAYER

Unflavored gelatin ... 1/2 cup (8 envelopes)
Cold water 1 1/4 cups
Egg yolks 8 (about 3/4 cup)
Salt 1 1/2 Tbsp.
Dry mustard 1 1/2 Tbsp.
Paprika 1 1/2 tsp.
Evaporated milk
3 tall cans 1 1/4 qts.
Lemon juice 1 1/4 cups
Diced cooked or
canned turkey 1 qt.
Chopped green
pepper 1 1/4 cups
Chopped celery 1 pt.

Mayonnaise or
salad dressing 1 1/2 qts.
Egg whites 8 (about 1 cup)

Soak gelatin in cold water. Beat egg yolks with salt, mustard, and paprika in top of double boiler. Add evaporated milk and lemon juice. Cook over hot water until mixture thickens, about 15 minutes, stirring constantly. Remove from heat. Stir gelatin into hot mixture until dissolved. Chill until gelatin mixture begins to set, then add turkey, green pepper and celery. Fold in mayonnaise. Beat egg whites until stiff but not dry. Fold into gelatin mixture. Ladle into two salad pans (12 1/2 x 10 1/4 x 2 1/4 inches). Chill until set.

ASPIC LAYER

Unflavored gelatin ... 3 Tbsp. (3 envelopes)
Cold water 3/4 cup
Diced celery 1 1/2 cups
Cayenne pepper Few grains
Garlic cloves 2
Boiling water 3 1/2 cups
Tomato puree 3 cups
Vinegar 3 Tbsp.
Salt 2 tsp.

Soak gelatin in the cold water. Add celery, cayenne pepper and garlic cloves to the boiling water; boil until celery is almost tender, about 10 to 15 minutes. Remove garlic cloves, then sieve. Add hot celery broth to gelatin and stir until gelatin is dissolved. Stir in tomato puree, vinegar and salt. Chill until mixture begins to gel, then ladle over firm turkey layer in each salad pan. Chill until completely set. To serve, cut each panful into 20 servings. Place on lettuce leaf.

Lime Pear Salad (for 56)

Lime-flavored gelatin .8 (3 oz.) packages
Boiling water 6 cups (1 1/2 quarts)

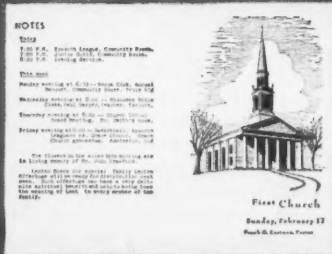
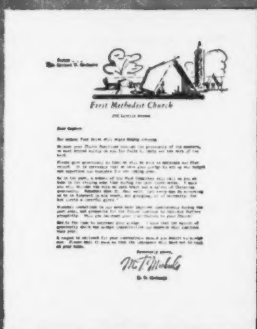
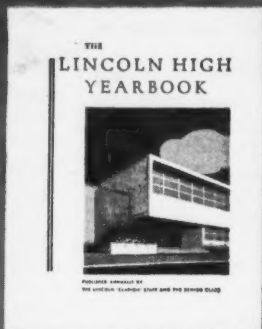
Lemon juice 1/2 cup
Cream style
cottage cheese ... 4 (16 oz.) cartons
Chopped pecans 4 cups
Celery, chopped fine .4 cups
Mayonnaise or mayonnaise-type
salad dressing 1 quart
Evaporated milk 5 tall cans (1 1/2 cups)
Second layer:
Pear halves 8 or 9 cans
Lime flavored gelatin .8 (3 oz.) packages
Boiling water 7 cups
Pear syrup plus cold
water to make 7 cups
Green food coloring .1/2 teaspoon
Pecan halves and maraschino cherries

Empty 8 packages of the lime flavored gelatin into a kettle that will hold about 3 gallons. Add the 6 cups boiling water and stir until gelatin is completely dissolved. Cool slightly. Add lemon juice. Fold in cottage cheese, chopped pecans, celery, and mayonnaise, mixing well. Stir in evaporated milk. Ladle into two pans 11 1/2 x 19 1/2 x 2 1/4 inches. Chill until almost set.

Meanwhile, drain pear halves, saving syrup. Measure syrup and add water, if needed, to make 7 cups. Dissolve remaining 8 packages of lime flavored gelatin in the 7 cups of boiling water in a 2 gallon kettle. Add pear syrup and stir in food coloring, if desired. Set aside to cool. When cottage cheese layer is almost set, arrange 28 pear halves on layer in each pan, cut side up, so that there will be a pear half for each serving. Press pear halves down lightly into cottage cheese layer. When clear lime gelatin is the consistency of unbeaten egg white, ladle over pears and first layer. Chill until set, about 2 to 3 hours. When ready to serve, decorate each serving with a pecan or cherry.

Both recipes courtesy of Evaporated Milk Association

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Easter Christians (Continued from page 30)

would believe anything. Too bad, they say, that Christianity could not be tested by our doubting, clear-headed, scientific methods. The disciples and the common people of our Lord's time are pictured by these advanced thinkers as people pathetically eager to be fooled, or intent on fooling themselves.

The fact is that the apostles had to contend in the first Christian century with smothering unbelief. In the face of sheer disdain toward the story of a physical resurrection, they conceded nothing. They went right ahead telling the story over and over again. They were men who had seen and could not be dissuaded from telling what they had seen. The historian of the Acts of the Apostles tells us what they preached: "With great power gave the apostles witness to the resurrection of the Lord Jesus."

The apostles would have welcomed the appointment of an investigative committee to examine their claims. They had nothing to lose from investigation, and everything to gain by the most thorough and searching inquiry. They were sure of their facts. As a consequence they boldly asserted what they knew to be true, even in the face of the keenest, bitterest and most contemptuous incredulity.

They had staked their lives on the fact of the resurrection of Christ. We may be sure that they looked hard at it again and again, as men will whose very existence depends on a certain fact. The more they looked, the more they believed; and the more they knew. In the conviction of faith they acquired a confidence more unshakable than any that has ever been founded upon verified scientific hypothesis.

Verified scientific hypothesis has failed before and it will fail again. Robert Oppenheimer has stated that basic conceptions regarding the organization of the universe will have to be radically revised as the result of studies in nuclear physics during this last decade. It may take another generation, he said, before someone comes forward with a unifying principle such as Max Planck's formulation which dominated scientific thinking up to 1950.

But the resurrection stands unshaken in lonely grandeur, a pillar of faith unmoved by the swirling tides of time. You can't deny it—and still be a convinced Christian. You can't push it into the background—and still share in the assurance that has marked Christian faith since the year 1 of the Christian era. Every Christian, every person alive, has a great stake in the resurrection. It is the guarantee of God's mercy, by which alone men can be

born again into the living hope of which St. Peter speaks.

The philosopher, Jean Paul Richter, wrote: "I have gazed into the gulf beyond and cried, 'Father, where art Thou?' But no answer came save the storm. We are orphans, you and I. Every soul in this corpse-trench of the universe is utterly alone." That's what a philosopher says when he looks into the grave. But listen to what God has to say. He speaks in the thunderous tones of action. The stone has been rolled away, and the Lord Christ has risen from the dead to become the pioneer of those who sleep in the grave.

We are not alone. He is risen. From the tomb, He walks back into our lives. Death has not changed Him. His love has not ended. His compassion has not folded up. His forgiveness has not shriveled away. He knows each of us as He knew Mary by her sadness, Peter by his faults, Thomas by his doubts.

Thank God, there is something for each of us in the resurrection of Jesus Christ. By the mercy of God there is something of courage, of strength, of hope for us. The resurrection is God's answer to man's failure—to our failure, whatever it may be.

ARE you weighted down with any care, any worry, any sorrow? Are you crushed and defeated by a certain weakness you have tried to overcome, without success? Has the constant pounding of life knocked all the hope out of you? Cast all these cares, these worries, these sorrows, these frustrations aside. Christ the Lord is risen today! "Thank God, the God and Father of our Lord, Jesus Christ, that in His great mercy we men have been born again into a life full of hope, through Christ's rising again from the dead!"

If faith in Christ were just a sentiment, it would last just for a day. But the resurrection is a fact. Because it is a fact, the mercy of God is a fact, too. The forgiving mercy of God is a fact you can depend upon, to be born again to a new life full of hope. This is a faith good for sunshiny days, and for rainy, foggy days as well, when vision is obscured and the heart is heavy.

"Because I live," said Christ, "you shall live also."

"I live," said St. Paul, "yet not I, but Christ liveth in me."

This is year-round religion, the kind that belongs to a real Easter Christian. An Easter Christian, you see, is not one who comes to church on Easter Sunday, and then isn't seen again till next year at Eastertime. He is the kind of man who moves as the living Christ moves in and with him. He knows Christ. He believes in Christ. He loves Christ. He obeys Christ. He follows Christ. He lives for Christ. In other

CHRISTIAN HERALD



EASTER PROJECT

BECAUSE Easter is the time when churches all over the world testify to the Resurrection, many people have requested that we create a scene depicting the theme for this season. They wanted a scene to be used at Easter-time, just as the nativity scene was used for Christmas.

Our answer to these many letters is shown here with NBC's tiny actress Claudia Dehring. This Easter scene may be framed and used as a giant size indoor or outdoor picture. Or, as with the nativity scene, the figure of Jesus may be sawed out and displayed either indoors or out. It comes to you in bright and beautiful colors. All that's necessary is to glue the picture on plywood, then either frame it or saw it out. Directions for framing, water-proofing and even making the easel are included.

To obtain the giant-size Easter decoration picture No. 191 send \$2 by currency, check or money order to Steve Ellingson, Christian Herald Pattern Dept., Van Nuys, Calif.

Also available are the same colored pictures, but in miniature size, nine inches high. These are being held by Claudia and are designed to be used for wall pictures or for mantel and table decorations. They make excellent class and club projects. To obtain five miniature pictures, No. C-9, send \$1. (These are available in lots of five only.)

—STEVE ELLINGSON

words, he lives the life full of hope, described by St. Peter:

"Thank God, the God and Father of our Lord, Jesus Christ, that in His great mercy *we men have been born again into a life full of hope*, through Christ's rising again from the dead!"

On Good Friday, the world said "no." On Easter Sunday, God said "yes." In His mercy He says "Yes" to you today.

Say "Yes" to Him at this Eastertide. Be born again, into a new life, full of hope, by His rising from the dead! ■

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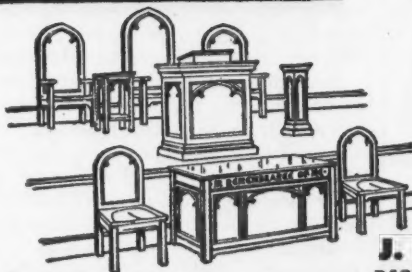
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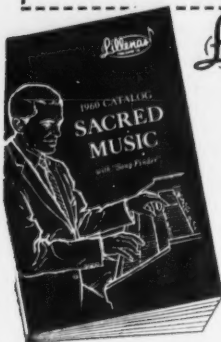
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The Bible for Breakfast

(Continued from page 30)

almost as explicit in dealing with sex matters, for example, as the most sensational modern novel. But the crucial difference is that the Bible treats these matters in a context of holiness and divine love, not in a spirit of raw sensualism or cynical contempt for moral values. Thus we faced some of these basic issues in as casual a way as these subjects can be discussed.

It would be dishonest to say we always enjoyed the reading. One morning, Charley came in after we had begun another chapter from Jeremiah, and sighed, "Well, what's he complaining about today?" On rare occasions when one of the parents was reading, a judicious ad lib brought a fractious child quickly back to attention: "And the Lord said. . . . *Don't kick your brother under the table.* . . ." It might sound irreverent in the telling, but it seemed better to have a laugh once in a while and *listen*, than just to drift into inattention.

The boys also made some interpretations of the text which are not likely to be found in the Biblical commentaries. Once Tim had been teasing David beyond the limit of David's endurance. Finally David came to his mother quivering with angry sobs and cried, "Mother, it says in the Bible to forgive seventy times seven—but Tim's gone way beyond that!"

Another time we heard that when Tim had been involved in arguments with feminine schoolmates over the superiority of the male of the species, he had bolstered his case by quoting St. Paul.

When we had finished the Old Testament, we celebrated by going out to dinner at Pedens, the wonderful family restaurant downtown. It was December and a perfect time to begin Matthew. We did not feel we needed a bribe, but we did like the idea of celebrating a goal accomplished. At times like this, the children were eager to push on and we sometimes read three or four chapters, but ordinarily we didn't read more than two, and there were stretches when we did not read more than one chapter a day. We knew that we could read the Bible through in one year by taking three chapters a day; the fact that it took us just over two years shows that our average was considerably less.

Sometimes when it was inconvenient at breakfast we read later in the day, but usually we found that breakfast was the meal least likely to be interrupted. We stuck to no particular rules as to who should read. Some parts fell logically to the parents and sometimes one youngster would be more eager to read than another. While trying to be flex-

ible, we felt that we gained in discipline through keeping to our objective even when it was inconvenient.

It would be hard to list all the rewards of our project. The boys improved in oral reading and vocabulary. We all grew in understanding. We had some wonderful worshipful moments. We felt a definite sense of family unity. Could we ever forget David's relish for the chapter on love in 1st Corinthians? With the innocence of fresh discovery he commented, "That's the most wonderful chapter in the whole Bible. . . ."

We had agreed that we'd go out to dinner again when we had finished reading the entire Bible. Appropriately enough, we finally reached the last chapter of Revelation on Worldwide Communion Sunday. When we filed into Pedens, Bob greeted the friendly proprietor and told him what we were celebrating. We sat down and ordered our usual modest item from the menu. (In our family it's a great treat to go out to dinner, and you start at the bottom of the menu, not the top.)

Such a family expedition means good conversation, and we were busy discussing where to go camping next summer when Mr. Peden himself brought our dinner—steaks on the house! He said he thought it was an unusual thing for a family to do, and he wanted to lend his encouragement.

It was a memorable meal, and his comment set us to thinking: Was our accomplishment so unusual? If it is, it need not be. Any family can do it.

We can't promise a steak dinner to anyone who reads his Bible through, but we can promise you'll find ample food for the soul—and unexpected rewards of your own! ■

MOTHER-DAUGHTER PACKET

BECAUSE of the demand for mother-and-daughter banquet materials, we are making available a Mother's Day Kit including two complete programs plus a toast to daughters. "Women of History" by Ruth Bartlett is a pantomime with narration, depicting with a light touch certain important women of the past and present. This is suitable for any May meeting.

"Rose Parade" by Juanita Wilson is a banquet program which can be carried on where space is limited. A clever verse narration likens daughters to blossoming roses and skilfully works in the names of many rose varieties. Narration is read while action is pantomimed. The "Toast to Daughters," also by Mrs. Wilson and also in rhyme, can be used with any banquet program.

To receive the packet send 25¢ in coin plus a stamped, self-addressed envelope to Program Dept., **CHRISTIAN HERALD**, 27 East 39 St., New York 16, New York.

CHRISTIAN HERALD

By Amos John Traver

The Lesson Background

● April 3

Teaching Through Precept and Parable

MATTHEW 4:23; 5:1, 2, 17-20; 9:14-17

Another quarter begins with this lesson. We have finished Dr. Luke's thrilling story of Paul's missionary tours with the hero left a lonely prisoner in Rome.

What does it mean to be a Christian, a citizen of the Kingdom? What standards are to be set before the converts? During this quarter we will see what high standards Jesus set before His followers.

What Jesus expects of those who bear His name is frankly told in the Sermon on the Mount and some related parables.

Bible students disagree whether this is one sermon, given at one time, or contains extracts of many of Jesus' sayings. Time would be more profitably spent in intensive study of what Jesus said than in speculation on when He said it.

It might be more comfortable for our consciences to discuss the time and setting than to face the inescapable challenge of Jesus' demands on us.

Primarily the Sermon on the Mount was directed to His disciples. Matthew 7:28 indicates that the crowds were present and listened in. To them as well as to Jesus' disciples this new interpretation of their law was astonishing. For one thing it was astonishing in its clarity. They were used to the "thou shalt" and "thou shalt not" of the rabbis. Jesus sent them to an examination of their motives. Behavior was not the standard.

Good deeds must be the fruit of inner purpose to serve God. Jesus pierced the veneer of Pharisaic legalism. Life must be lived to be seen of God, not to be seen of men. God looks on the heart. Honest facing of the standards Jesus sets for us leaves us crying, "God be merciful to me a sinner."

● April 10

The Strength of Humility

MATTHEW 5:3-5; LUKE 14:7-14

"I live by the Golden Rule and the Sermon on the Mount." How often pastors hear this boast from men who neglect the worship of the church! Have they ever really faced Jesus' challenge to perfection? The demands are terrifying to the sincere. The "blesseds" of Jesus are completely contrary to the world's goals for a successful life. *Bless* comes from the same stem as *blood*. Blessed means literally to consecrate with blood. That which makes a Christian's life blessed is never unrelated to Calvary. Humility begins when we face the cross of Christ. Then life takes on the purpose to dedicate our lives to Christ-like service.

Someone has defined parables as "earthly stories with heavenly meaning." Jesus was a master at this teaching device. Does our Christianity show in social life? Jesus did not avoid a dinner party. No doubt He was invited by the Pharisee out of curiosity. He was supposed to be under inspection by His host. Instead it was the eyes of Jesus that looked deep into the hearts of His fellow guests. What was in their hearts showed in little things like claiming seats at the head table. He would even notice the fellow who deliberately sat down with the lowly crowd in the hope that the host would see him and invite him to sit at his table. There may be as much pride in a pretense of humility as in boasting of our right to preferment.

A pushing, climbing Christian is a contradiction in terms. It is as true in business, in school, in politics, and in church, as it is in society. To think more highly of ourselves than we ought means to think less highly than we should of God and our neighbors. This is Palm Sunday when Jesus demonstrated the kingship of meekness.

(Continued on page 72)

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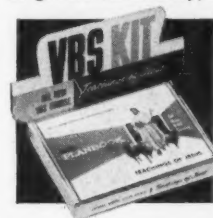
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Scripture Press lessons help implant Bible truths in hearts as well as minds. Pupils in today's world are encouraged to "taste and see that the Lord is good." Every age-group studies Scripture portions carefully selected to match the unfolding understanding and spiritual development of the pupils. The total Scripture Press course is planned (1) to give pupils a thorough working knowledge of the entire Bible and all major doctrines and truths of the Christian faith; (2) to encourage pupils to live those truths.

Scripture Press graded lessons consistently show pupils their need of receiving Christ as their personal Saviour and Lord



The supreme value of decisions for Christ, even among Primary boys and girls, is clearly set forth in Scripture Press materials. This vital emphasis continues up through the Adult groups. The tone of the evangelistic challenge is not one of "preaching at them," but one of approaching pupils through their problems and needs, then presenting Christ as the living Answer to the deepest needs of their hearts.



The practical Scripture Press "grading plan" beams lessons directly to needs of pupils at each stage of development

Scripture Press offers you the most practical and effective plan for fitting your Bible teaching to the gradual development and individual needs of your pupils.

Several grading plans are available to-day. Uniform grading uses the same lesson themes for all—from young children to adults. Close grading provides an entirely different set of lesson themes for

each single age up through Seniors. Scripture Press follows the plan of departmental grading. Each Sunday all pupils in a department have the same lesson. Teachers are instructed how to adjust lessons to individuals with varied heart-needs. In each lesson one aim is pursued, one main Bible truth is stressed as pupils worship, sing, give, pray, study, and participate in correlated activities.

Scripture Press graded lessons help you to teach individuals with changing needs



No two pupils are alike. Children change constantly but not on any set plan or schedule. God made people different!

No one can estimate accurately even one pupil's mental and spiritual growth at a certain age. How unlikely that anyone can predict the development of all pupils that age!

Scripture Press gives you lessons flexible enough to meet the changing needs within each age-group. They also provide definite instructions for making lessons simpler or more advanced . . . depending on the spiritual backgrounds and heart-needs of the individual pupils in the class. But, of course, no Sunday School materials can do the job a Spirit-led teacher can do in the final adapting of lessons to each pupil's unique needs.

Extensive testing in actual Sunday School situations throughout the world has demonstrated that the Scripture Press system of departmental grading is not a half-way measure for meeting pupils' changing needs, but the most efficient plan!

Scripture Press departmentally graded lessons embody basic educational principles endorsed by public school educators



The conventional grading system in public schools moves pupils from one grade to another year by year. This is more and more giving way to a flexible system in which pupils are grouped together according to abilities and interests. Significantly, the grouping method followed by these "multigrade" schools is to place 1st, 2nd, and 3rd graders together as Primaries, and 4th, 5th, and 6th graders together as another age-group. This is identically the plan followed in Scripture Press departmentally graded lessons.

Public school educators enthusiastically report that more learning takes place with multigrading than with the traditional system of assigning separate lessons for each

grade. They state that, under this 3-year grouping plan, children have richer experiences of learning and doing. Also, teachers can better adapt these experiences to each child's capacity to respond and use them.

Newsweek magazine for September 15, 1958, stated: "As to the merits of such methods, Dr. Shirley Cooper, Associate Secretary of the American Association of School Administrators, seems to have no doubts. 'Any program recognizing that children of the same ages do not necessarily have the same ability,' said Dr. Cooper, 'should help contribute to an improvement of our school system.'"

In their 1959 book on the elementary school, John I. Goodlad of the University of Chicago and Robert H. Anderson of Harvard University show why a flexible plan is superior for effective teaching: "If only children would be all of a size, all of a kind, all of a common ability, they would fit neatly into the concept of a grade for a year. But they are not like this, and we really would not want them to be. Our very way of life is founded on the premise that human individuality is to be fostered and our organizational practices to be judged by how adequately they promote both group and individual growth."

Says Dr. Sybil Richardson, Consultant for the Los Angeles County Schools, in the January 1960 *Instructor*, a public school teachers' magazine: "Today's teachers recognize that children normally vary in their ability to learn and in the rate at which they learn. Instead of a single standard and uniform work for all, teachers use many flexible methods to encourage each child to achieve his best. This enables a teacher to meet each child's learning needs as precisely as is possible."

Scripture Press, in accord with sound educational principles of today, does take into account the differences in personalities and abilities of pupils in the same grade. Only in this way can children and young people most successfully learn and live God's Word! These All-Bible lessons are therefore flexible, to fit the spiritual experience and growth of individuals.



Scripture Press graded lessons help you teach both pupils with strong Christian background and those with none

If your Sunday School is like the majority, some pupils are with you for years, others for only a brief period. Scripture Press materials take into consideration both the old-timers and the newcomers. The lessons

start with a pupil *as he is* and work with him *where he is* in his spiritual experience. Teachers are helped to lead their pupils to know Jesus Christ as personal Saviour when the pupils are spiritually ready, then to know Him increasingly as Lord. As the teachers' manuals explain, this involves patient and sympathetic presentation of how to grow and behave as a Christian.



Scripture Press graded lessons unify the entire Sunday School hour by stressing one aim for each department—pupils retain more Bible learning

These departmentally graded materials are "correlated." This means that you enjoy each week a Sunday School hour in which every activity helps drive home one carefully chosen Bible truth. The materials start stressing this Bible theme in the "pre-session" period, those 15 or 20 minutes before the regular Sunday School session starts. You invite the pupils to examine pictures of the Holy Land, or you present an object lesson, or you let the children present a lesson on the flannelboard, etc. This activity can be a vital learning experience related to the lesson. The worship service, presented in each teacher's manual, establishes reverent heart-attitudes and builds readiness for the Bible lesson. During the hour songs, Bible memorization, the Scripture lesson, visual aids, any handcraft, expressional activities, and appealing take-home papers all add impact to the day's one main Bible theme.

With this unified approach, enthusiasm and departmental loyalty run high among officers, teachers, and pupils. There is a sense of belonging to a real team. And it naturally follows that pupils are strongly motivated to apply the truth learned to their own life-problems.



Scripture Press departmentally graded course provides pupils full training in all areas of Christian education

Pupils who study the Scripture Press course receive a balanced, thorough Christian education. These and other phases of spiritual training get full-fledged treatment: evangelism . . . Christian growth . . . Bible knowledge . . . character building . . . daily Bible study and personal worship . . . witnessing for Christ . . . church loyalty . . . missionary and stewardship education . . . basic church membership training. There are also suggestions for incorporating other special emphases of your own denomination or fellowship, under the guidance of your pastor or director of Christian education.

Scripture Press materials challenge pupils to help make Christ known to others (1) by word, attitude, and deed through Christian living and personal witnessing; and (2) by vital involvement in the missionary program of the church. Pupils have many opportunities for "laboratory practice" as they learn to live for Christ in a variety of classroom, home, and community situations.



Busy pastors and church leaders find it easier to keep in touch with the total Sunday School program through the practical Scripture Press plan

Your pastor, Christian education director, superintendent, and any others concerned with your Sunday School as a whole will find it easy to "keep their fingers on the pulse" of the entire Scripture Press departmentally graded curriculum—a practice virtually impossible where each single age pursues a study course all its own. Through the practical Scripture Press plan, key church and Sunday School leaders everywhere gain insight and participate actively in their Sunday School programs.

Scripture Press teachers' and pupils' manuals help build new enthusiasm and spiritual fervor in your Sunday School



"An official of our denomination recommended your excellent lesson material," says a Scripture Press user in Connecticut. "We examined and adopted it about four years ago. Our attendance has really grown and the rate of loss of teen-agers has dropped measurably. Because of pupil participation there is real improvement in the Bible training our children receive."

There's a reason for such hearty response—in fact, many reasons! The Bible is alive and real and wonderful in Scripture Press lessons. All manuals are newly edited every quarter and carry current copyright dates. Each publication is up-to-date in the way it looks and the way it reads. Illustrations dealing with Bible-land discoveries, news, science, etc., are expressed in fresh and pertinent terms that keep pace with today's world.

Yes, Scripture Press ALL-BIBLE teachers' manuals give you abundant Bible material, background information for teachers' enrichment, advice on teaching methods, tips on adapting lesson materials to individuals in a "real live" class, guidance on how to lead pupils to Christ as Saviour and how to help them with other spiritual needs. Leaders say these manuals are practically teacher training courses in themselves!

All teachers in a department can meet together as a team to preview and plan their mutual program of lessons and classroom activities. And they have the inspiration of a two- or three-year teaching cycle, not going over the same ground every year.

Because of differences in reading skills within Primary and Junior Departments, we furnish two pupils' manuals for each department. In each case one book is simpler and one more advanced, but both present the same departmental lesson.

Colorful and fascinating pupils' manuals stir youngsters to want to study their Bibles for themselves. These inviting materials help sustain interest and build Sunday School attendance. Parents tell us that their children study the lessons because they "really like these books." All the while the Lord's message is getting hold of young hearts and lives!



Scripture Press materials furnish Christmas, Easter, and other "special day" lessons right in the teachers' and pupils' manuals

Lessons for special days like Christmas and Easter are built into the curriculum so that they fall on the proper dates. No need to buy loose lesson sheets for these most important of all the year's lessons! At various age-levels, Mother's Day, Father's Day, patriotic days, etc., are also appropriately observed.

Scripture Press departmentally graded lessons are suitable and practical for all sizes of Sunday Schools



These materials are fully adaptable to Sunday Schools of all sizes, whether members are counted by dozens, hundreds, or thousands. This is because departmentally graded lessons do not divide a Sunday School into a large number of small segments, but rather into a workable number of departments or age-groups—needing fewer kinds of lesson manuals. You will find Scripture Press lessons easy to order, to install, and to use in your Sunday School.



The Scripture Press plan simplifies your problem of obtaining substitute teachers and combining classes on "emergency Sundays"

Scripture Press departmentally graded lessons reduce your problem of getting substitute teachers, for one prepared substitute can teach any class in a department. In extreme emergencies you will find you can combine classes within a department without breaking the regular flow of lessons for any of your pupils.



Your Sunday School has the advantage of special economy features with Scripture Press departmentally graded lessons

These materials offer you money-saving benefits. Fewer manuals are needed because, under this plan, a surplus in one class fills a shortage elsewhere in the department. Visual aids—such as the challenging, lesson-related flannelgraphs and films—can be shared by several classes in a department, reducing expenditures for these vital helps.



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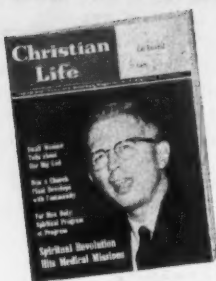
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The Risen Life

COLOSSIANS 3:1-15; II CORINTHIANS 5:17

A life like that of Jesus Christ could never end in a tomb. His perfection has never really been challenged, even by His enemies. If death could claim a life like His then the lie would be given to everything He stood for. Grasping selfishness; living for what we can get out of our few short years; lying, cheating, deceiving when they seem profitable—all these would be the smart way to get ahead. "Look out for number one," would be the recipe for success. This is the basic problem of doing business with atheistic communism. The Resurrection is proof positive that life here will achieve its divine purpose only when it is lived with eternal quality.

Read the testimony of the apostles and evangelists of the first-century church. Over and over again they proclaimed the resurrection of their Lord as the capstone of their faith. Whenever there is neglect of this great event in the preaching and teaching of the church its testimony is weak and its vitality beginning to wane. It is the best attested fact in history. It is the assurance of the presence of the living Lord, the dynamic truth that makes the risen life of the redeemed possible.

● April 24

Righteousness and Mercy

MATTHEW 5:6, 7; 13:44-46; 18:23-33

Hunger and thirst in the land where Jesus lived these words would be un-

derstood. In the prosperous West there are few of us who realize their meaning. Recently we read the news story of men trapped for days in a mine. The agonizing desire for food and especially for water demanded every ounce of self-control or there might have been murder and the strong robbing the weak.

It is such craving to be right with God and man that Jesus calls blessed.

The point in the parables of the hidden treasure and the valuable pearl is the desire that led to selling all to possess them. Jesus died to make it possible for us to be righteous before God. By faith His righteousness is ours. Nothing we can ever possess is comparable in worth to being right with God. Do we long for this gift of God's grace with the longing of fevered lips for water, or the longing of greedy men for treasure or jewels? So long as we give Christ second place in our lives, our answer is, "No!"

Pharisaic righteousness was cold, legal, merciless. When Jesus healed on the Sabbath, their outrage at Jesus drove out of their hearts all pity for those healed. Too often religion has been like that. What brutal crimes have been committed in the name of Christ! Righteousness and mercy belong together. In God they are one; they never can be separated. God is not at one time forgiving and at another unyielding in judgment. Through the gift of His Son the merciful righteousness of God is perfectly revealed. This is the glory of the Cross. Once this truth possesses us we will be mercifully just with our neighbors.

"Love is the fulfilling of the law."

Teen-Age Terror

(Continued from page 23)

job of growing up as did the generations before them. Perhaps better.

By tarring an entire generation with the brush of "juvenile delinquency" we have blinded ourselves to the real problem. The problem is not "delinquency"; it is major, vicious crime. And the wrongdoers are not our "teen-agers" in one great, undifferentiated mass, but rather a tiny 3 percent whose criminality is as pronounced as any found among adults.

As long as we have considered juvenile crime as a kind of social affliction involving all our youth we have been powerless to move against it. We have not been willing to look behind this false facade of "delinquency" and recognize brutal, conscienceless crime. We have not narrowed it down to the few actual perpetrators. And so we have made a sorry mess of our attempts to stamp it out.

We also have given an unwarranted

black eye to the 97 percent of our teen-agers who are good citizens. I'll never forget the boys and girls who marched in protest against this calumny in midtown New York carrying signs reading, "We Are the 'Delinquents'." Among them were honor students, student council presidents, scholarship winners.

To categorize the horrible crimes of violence being committed these days by youngsters as "juvenile delinquency" is no more accurate than calling murder "adult delinquency." Adults would resent being enveloped *en masse* under a crime label. So do teen-agers. And we'd make scant progress against murderers if we treated their crime as a social symptom of adulthood!

Juvenile terror will never be solved as a group phenomenon, only as crime committed by individuals. Crime is crime, whether the perpetrator is 16 or 60.

Of course it is difficult to think of a teen-age boy or girl as a "criminal." The youngsters don't fit into our pic-

CHRISTIAN HERALD

ture of professional adult criminals, living outside the law in the "under-world." They live in our towns, go to our schools, share a good portion of their lives with our own children. It is hard to reconcile their acts, rooted in undisciplined impulse and the desire for "kicks," with the calculated profit motive of the professional criminal.

Yet the toll of the youngster is often far worse. His actions are unpredictable, the fury of his violence often uncontrollable. He has no "M.O." or *Modus Operandi*, by which our police learn to track down the professional criminal. Law enforcement officials freely admit that the greatest challenge to police work today is not the organized gangster, the syndicate "torpedo," the professional thug—but the child.

These are some of the children:

— The 15-year-old Bedford, Indiana, boy who lit out across the country on a crime spree, running up a record of car thefts and armed robberies ranging as far south as New Orleans and west to Los Angeles.

— The 17-year-old boy from a farm outside Sallisaw, Oklahoma, who climaxed a series of robberies by stealing a police car and kidnaping a housewife. He held her as hostage in the car in a futile, speeding flight from arrest.

— The 12-year-old "quiet student" in Fredericksburg, Virginia, who stabbed a teacher in the back while she was writing a homework assignment on the blackboard.

— The two brothers from Capitol Heights, Maryland, ages 12 and 13, who set a lumber yard afire (damage \$450,000) because, "We didn't like the joint."

Juvenile crime is made all the more terrifying by its erratic nature. It can strike any one of us, anywhere, any time. It follows no pattern. It erupts without warning, without reason.

The man in Boston who was attacked by four young boys on the Dover Street Bridge had no idea he was headed for trouble. He simply set out to stroll across the bridge. He ended up fighting for his life as the boys attempted to throw him off the bridge into Fort Point Channel—"to see the splash!" Luckily he fought his way out.

The man in Washington, D.C., who was walking down Eleventh Street, N.W., near the Garfield Hospital, was not so fortunate. In the evening shadows ahead of him were three youngsters with a stolen revolver. They had made up their minds to "shoot the first guy who comes along." He was the "first guy," a mild-mannered family man, middle-aged, father of an invalid daughter. They shot him, fatally, through the neck.

The woman in Los Angeles was mystified. A young hoodlum entered her bungalow on South Union Avenue

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when she was minding her housework. "All he seemed to want to do was hit me," she told police. Without a word, he beat her about the face, threw her upon a couch, pummeled her—and then left. "Assault—no motive," the police noted on the record.

Juvenile terror defies analysis by the customary standards of motivation. It also, to a great extent, defies precaution by the victim. Who is the victim? A man strolling on a bridge? The "first guy" who comes along? A woman at her household duties? At least the target of the professional criminal often has an inkling of danger. The all-night store clerk, the bank messenger, the traveling jewelry salesman all know that their activities are likely to attract criminal attention and can take steps to protect themselves. But the whims of the juvenile criminal offer no such preventive possibilities.

A 35-year-old housewife who had come to this country after surviving eight concentration camps in Poland was attacked by a 16-year-old boy in her Brooklyn, New York, apartment. "It was more horrifying than anything I have experienced," she sobbed to police. "At least in the concentration camps I was always alerted and expecting trouble. But in America—? In my own home—!"

Is this a new aspect of our way of life? Must we learn to live with terror, keeping an eye over our shoulder for fear of attack, not daring to stroll through our parks or even walk home from a bus stop after dark?

The police have a new designation for youth violence. It appears more and more frequently on police records: "No-reason assault." This is the designation when there is no motive other than violence for the sake of violence.

Why can't the police do something about it? They protect us from other varieties of crime. That's what police are for. Why aren't they protecting us from juveniles?

The answer is they don't know how. Not yet. Every new form of crime, like every new weapon of war, has its

defense. But there often is a time lag before the new defense is developed. We are in that time lag period now.

All sorts of defenses have been tried. In the early days of the upsurge in juvenile crime, after World War II, many believed that playgrounds were the answer. Give the youngsters a place to play in wholesome circumstances and they won't get in trouble: that was the contention.

The playgrounds were fine—for the "good kids." But the troublemakers either didn't come to the playgrounds at all, or when they did they came to make trouble. In Lincoln Park, Michigan, Police Chief Floyd Crichton said to me:

"We built a youth center and a band shell, but the 3 percent of our youngsters who are the police problem tend to spoil it for the others. A ringleader will go to the youth center and take other youngsters away with him so that they can escape supervision. One New Year's Eve we planned a wonderful party, raised money for a band, and expected a crowd of 500. We got 62. It was such a flop that the band folded its instruments and left before the party was over."

IN New York City the police tried another tack. They made a "truce" with the kid gangs, a kind of peace treaty under which they would work out mutual problems by negotiation. But this failed to eliminate the "rumbles," the murderous gang battles which have turned some of New York's parks and neighborhoods into no-man's-lands.

In the face of one of New York's worst juvenile outbreaks last fall, the city now has attempted "disarmament." With springblade knives and zip guns outlawed long ago, it now has been made illegal for youngsters to carry any kind of knives at all (unless they are Boy Scouts, are going hunting or fishing, or require knives on their jobs). In December the metropolis sent its first youngster to jail for five days for carrying a pocketknife.

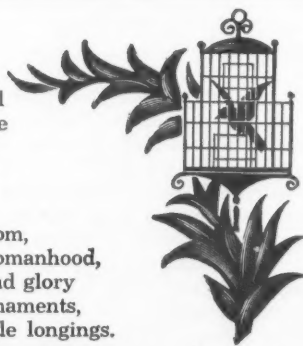
Whether or not disarmament will im-

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Who can ignore the Hand that scepters all
The Host of Heaven, yet with tender grace
Uplifts the violet's fragile loveliness—
Its humble beauty, to Divine compassion,
Momentous as the rising of Orion?

The visionary wonder of all bloom,
Whether of wildflowers or of womanhood,
By magic intimates the grace and glory
Of One Who, while creating firmaments,
Is mindful of our trembling little longings.

—Archibald Rutledge



prove the situation remains to be seen.

Police work, by its very nature, is defensive. It takes time, trial—and often error—to arrive at the truly effective defense against any new brand of crime.

It took more than a decade to find the defense against the Capone syndicate operations of the Twenties. It turned out to be, ironically, the income tax. It took the Tommy gun and trained marksmen of the FBI to put an end to the "mad dog" shooting and kidnaping sprees of the Thirties—to eliminate the Dillingers, Barkers and Baby Face Nelsons. Today it takes the new science of the police laboratory—ballistics, chemical analysis, polygraphy—to keep in check the professional criminal to whom crime is a business.

NO one knows yet what technique or combination of techniques will enable the police to cope with their most baffling adversary—the child.

But regardless of the methods they devise, the police will always face one special, personal disadvantage in dealing with juveniles.

"You never know what kids will do," remarked one veteran patrolman, himself a survivor of a gun battle with a rifle-firing 14-year-old. "I won't hesitate to pull my gun on an adult if I need it to get the initiative in a tight spot. But if I show my gun to a kid, he's just as liable to rush me anyway—and make me use it.

"And let's face it. Alive he may be a dangerous criminal, out to kill me just because I'm a cop. But the minute I shoot him, he's a dead child."

Deep in his heart every policeman feels something of this same dread that makes him hesitate to use some of the standard police measures against "the kids." As a result, in a great number of cases the police have paid a heavy price for treating juveniles more leniently than they would adults.

Patrolmen have been beaten, knifed, jumped by gangs, hospitalized and in a few cases killed by youngsters who knew that where children are concerned the police maxim is "Go easy." A 17-year-old girl who carried a gun and roamed with a Chicago gang told newspapermen after she was arrested in a shooting fray, "Sure I was scared—but I knew the cops wouldn't shoot a girl."

Many police frankly admit to discouragement where juvenile crime is concerned. They see the trouble brewing in the form of swaggering youngsters with contempt for authority, defiance toward adults, yet they feel they can do nothing effective about it until after a crime has been committed—and sometimes not even then.

Often the conscientious law enforcement officer feels that the courts let him

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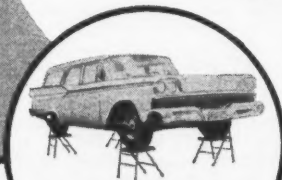
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down. He may have risked his life to bring in a juvenile criminal, only to see the lethal youngster dismissed in court with a rap on the knuckles.

"The kids are just laughing at us. They look like little angels in the courtroom—but inside they regard it as a great big joke," Boston Police Commissioner Thomas F. Sullivan said to me.

I remembered those words when I sat in on a recent juvenile crime hearing. A kindly judge let four boys off with a lecture and probation after they had beaten up a gas station attendant. The youngsters walked quietly out of the courtroom but as soon as the swinging door closed behind them they sneered, "Sucker!"

The seasoned juvenile criminal often has an arrest record as long as any

public enemy's, but the disposition of his cases tells a different story. One notation after another reads, "released to mother," or "placed on probation," or "dismissed." And that's how it goes—until next time.

Juvenile terror has increased steadily since World War II. Today it reaches into virtually every town. It is more deadly, a greater threat to America's homes and families, than any crime pattern of the past. ■

EDITOR'S NOTE: In the second and concluding instalment of this series, Howard Whitman will explore the ways in which we can curb the upsurge of juvenile crime.

Read "How To Stop Teen Terror" in CHRISTIAN HERALD next month.

Try These For Size

(Continued from page 62)

COLLECTORS ITEMS: Mrs. Jay W. Stewart of Jefferson, Iowa, has a wonderful collection of old dolls, many of which she dressed herself in clothing typical of their period. She offered her collection to be exhibited at the First Methodist Church for the benefit of the Woman's Society of Christian Service. Tickets were 50¢ for adults and 25¢ for children. All sorts of other collections would make equally good attractions when arranged as special shows—a beautifully decorated doll's house, a collection of pitchers, souvenir plates, miniature animals, old-fashioned banks, clocks, hats, and so on.

KEEN KNIVES: John Jones had a new electric knife sharpener and liked nothing better than to use it for sharpening knives for family and friends. He brought his knife sharpener to the bazaar. His service had been advertised in advance, and people brought along their knives to be sharpened. He took orders for other work he could not finish that day.

KILN JOY: Millicent Smith owns a kiln in which she enjoys making all sorts of ceramics—jewelry, dishes, figurines, etc. For years she had donated a supply of these for sale at the bazaar. But the committee had a new idea. They provided a special room for her, and she brought her kiln to the bazaar. Here parents could leave their children (for a price) while they browsed around the fair. The children sat at tables moulding figures with clay. Afterward Millicent fired these in her kiln, giving the parents permanent mementoes of the bazaar and their children's work. For children too young to mould in clay they provided paper plates filled with clay into which the tiny tot's right hand was pressed. These were then painted and fired to make permanent plaques of precious baby handprints. Two young ladies assisted Millicent in caring for the children and overseeing the clay moulding.

FIX-IT DEPARTMENT: This used many different talents. Members left their names for the kinds of special services they could perform—darning and mending, hemstitching, buttonholing, accordion pleating, zipper repair, mending runs in stockings, electrical radio and TV repair, carpentry, removing stains, chair caning and furniture regluing. Cards cleverly illustrating the different services decorated the booth. The signs were made by a committee whose talents were associated with paints and brushes. Visitors to the bazaar signed up here to

have the various workers do jobs they needed done.

At the same booth you could hire a young person to help with gardening, putting up screens, cleaning gutters, and other handy work. Members of Sunday school classes each pledged themselves to give a morning's work in the service of their church.

QUICKIE CAR WASH: Young people also used a section of the church parking lot for an assembly-line car washing service. They had collected ragged bath towels for the purpose in advance of the day, and all brought from home buckets and brushes. Proper car washing detergents were provided by the women's group. Girls (one in the front seat and one in back) whisk-broomed the seats and dusted inside. Then the car was given a good wetting with a hose, and boys dipped towels into buckets of detergent solution and rubbed thoroughly over the car. A complete rinsing with the hose, and then a group of four set to work with dry towels shining and polishing, while two more were assigned to scrub white-wall tires. Someone provided a portable clothes wringer to put the wet towels through.

VOICE RECORDS: Jean and Jim Gregory brought their tape recorder to the fair. For 25¢ they would make a recording of anyone's voice and play it back for him. Children and adults alike enjoyed trying it. They provided some well-known poetry, a Bible, popular proverbs, such as those of Benjamin Franklin, a hymn book, tongue-twisters and jokes to give persons something to read if they couldn't think what to say when trying out their voices.

COLLAGE POSTERS: Mrs. William Bradshaw was never adept at art, but she has discovered that she can get wonderful effects with collages. She loves to put her imagination to work creating something out of nothing. It was she who made the interesting three-dimensional posters that advertised the fair and were placed in store windows throughout town. Store managers could tell you that many people actually stopped to study these posters to see how familiar objects were used to create the effects wanted.

Take, for instance, the poster she did to advertise baked goods. Her materials were colored poster board, a pair of tweezers, a tube of glue and a collection of small junk. First she cut a simple pedestal out of paper folded in half and glued it to the poster board. Then she used a fluted cupcake wrapper cut in half and set upside down upon the pedestal as the first layer of the cake. The top layer was a smaller sized paper nut cup cut in half. She topped it with a real birthday candle, and sprinkled bright colored candy pills around the cake and up into the lettering.

CHRISTIAN HERALD

Money Making—For (Continued from page 56)

friendship among parishioners. Indeed the church is a sacred place. It is a sanctuary of The Most High. It is the body of Christ. But is it not also "the meeting house," a place where we seek to bind the ties of Christian faith and affection? After mediating the love of God and bringing to men the saving knowledge of Christ, how will the parish develop the supporting friendships that should be a part of the Christian community? I believe programs where people "get to know each other and work together" can be tremendously helpful.

One individual sat alone in a church pew. The young people particularly thought him cold and aloof. But when he was put in charge of hamburgers and hot dogs at the snack bar, youngsters came to know him as a "really swell person." Through that one project, he was led to active leadership in the youth program. Fine and indelible influences were made on a whole generation.

I once knew an Elder who questioned the Religious Education budget. Then, at a churchwide festival, he was dragged into operating the fish pond. Through the resulting contact with children, his eyes were opened to the delightful opportunities of the church with boys and girls. He became an enthusiastic member of the Church School Council.

As individuals we each have different abilities. Through churchwide programs, these can be utilized and in the doing we see each other in different roles.

And this is good. The minister who sold popcorn at the church picnic won a loving response to the church and to himself that couldn't have been gained any other way.

The Old Testament speaks of the cheerful countenance that "doeth good like a medicine." Jesus exclaimed, "My joy no man taketh from me." The cheer and joy that bind people to each other, that bring a healthy tone to a parish, that open the floodgates of human togetherness, are often best cultivated, rather than in the formal services of worship, in the activities that permit us to see ourselves and others in more informal poses.

Such special projects provide opportunities to discover and recognize special skills—the "diversities of gifts" of which Paul speaks. And in the doing of that, various individuals can have a sense of identification with the church and participation in its life. Not every member can serve on the official board, or sing a solo, or substitute for the pastor in the Bible Class. But I believe

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each person has some potential of service to give and will find value for himself in the opportunity of the giving.

I will never forget the face of an older woman who had been shut in for a long time.

In calling on her, she put in my hand some hot-pads for the "kitchen table" at the church fair. Tears were in her eyes as she said, "I've always loved doing things for the Church. It's been so long since I've been able to. Making these hot-pads makes me feel closer again."

Every individual is sensitive. Each of us needs to feel important. Church-wide activities that give outlet for special skills and abilities can be extremely wholesome to those who participate.

In the very planning of the church benefit, there are many possible values. The committee may be stimulated by visiting other churches. In discussing how to organize the affair, there can be a spur to imagination. A precious thing that is! One minister has told of some results of such imaginative planning. Out of stimulated thinking, a church fair opened with all participants gathered, and bowed together as the clergyman offered a prayer. The church tower bells were then rung. The blessing of all the activities and work of so many made a hallowing spiritual experience.

Worthful educational by-products can develop from imaginatively planned benefits. Missionary programs can be made vivid by costumes and exhibits. Dinners serving food from various parts of the world can give identification with other groups of the human family.

There are many channels by which individuals come into the life of the church. I was told of one woman who came by the path of some cookies which she baked for a church sale. Providing the cookies, having a word of appreciation from church people, and the

feeling of being identified with the church, led her to attend a worship service which she had not done since childhood. There long-locked doors of responsiveness to Jesus were opened, and a new chapter of spiritual experience began.

If the benefit is handled as having a "sacramental" quality, it can further the major spiritual purpose of the church. Senior men, older women, young people, and children, can each be made glad and strong in being wanted and needed.

There is merit in doing things with one's hands. Much of religion is in the realm of the intangible. For men and women to see the work of their hands changed into the magic of happiness and fellowship for a wide number of people, and then, by further alchemy, providing support of some benevolent work, is a deeply satisfying experience.

THE story of the juggler doing his dextrous act before the altar, as his way of expressing a devotion to God, can be duplicated in wisely conceived and lovingly executed church benefits. The individual skilled as a carpenter, or artist, handwriting expert, seamstress, or cook, can learn, as in no other way, that "every man's gift can be used for good and holy purposes."

To the debit side that lists the church benefit as "petty larceny" or "just a lot of hard work for which we get too little in return," or "the destroyer of stewardship," there should be added an asset side too! There is to be put down: gaiety and fun; deepening friendships; education; service; fellow appreciation; and the sense of individual worth recognized.

We sing the hymn,
"Blest be the tie that binds,
Our hearts in Christian love."
The church benefit can have a part in making those not just words—but blessed reality. ■

The Cross

O, he seemed such a little lad—just nine—
To be the bearer of the cross that day,
But steadily, with pride he led the way,
Through nave and chancel to the altar's shrine.
How thrilled he was and how his eyes did shine.
His heart responding to the choir's lay,
His spirit soaring as they knelt to pray,
Sensing the holiness of the Divine.

Dear boy, when you have grown to man's estate,
And find once more you have a cross to bear,
May you still feel a thrill of joy and pride,
And be uplifted as you consecrate
Your all, and thus God's purposes to share,
That all mankind may in His love abide.

—E. C. Van Ostrand



Money Making—Against
(Continued from page 58)

"You women can see what an immense amount of work went into this bazaar this year, but look what we have to show for it—\$1,452.

"I wish to thank all you women for your very, very fine co-operation and support with our Bazaar this year."

THE main outlines of the event described above are fairly characteristic of many churches throughout America. What is wrong with a money-raising event such as this? A great many people "have a good time" in working. Nobody is hurt very much in the prices charged. Actually a good bit of money is raised for the church. Why not just let the whole system ride along?

The answer to this question is that a commercial enterprise as described above is uneconomic, unethical, undiplomatic and unworthy of the Church of Jesus Christ.

Most commercial projects of churches are uneconomic. Take, for example, the bake sale described above. Mrs. X bakes a cake and takes it to the church, where she buys the pie which has been baked by Mrs. Y. She buys the pie at a fair market price of, say, \$1. However, she has contributed cash and labor in making her cake, so in reality she is paying at least a 100 percent higher price for the pie. Of course, it is perfectly proper to contribute to the church, but no one should think of a bake sale as a businesslike proposition.

Again, most of the items sold at church bazaars and "benefits" are greatly overpriced. The justification is that the money "goes for a good cause." There is nothing wrong with contributing to a church, but let no one think that this is an economic transaction.

The basic fallacy in the economics of most church commercial operations is the cost of labor. It is certainly praiseworthy to give one's time and talent to the service of the church. Indeed, many people have little else to contribute. But if the labor were paid for at commercial rates, the whole enterprise would be shown to be unbusinesslike.

A second criticism of commercial enterprises of the churches is that they are unethical.

One of the major problems facing America today is that of gambling. The desire to get a thrill from taking a chance and "getting something for nothing" seems to have become an almost inescapable part of American life. Some states permit churches to be licensed to conduct Bingo games. Since this is the easiest way of making quick money, many churches engage in it.

The door prize described above
(Continued on page 82)

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motion picture reviews

In TOBY TYLER we meet a new actor destined for fame and great affection—the chimp Mr. Stubbs.

★Toby Tyler

(Disney, Buena Vista)

YOU'LL FIND PLENTY of monkey-shines in *Toby Tyler*; it's a regular circus. In fact, Toby runs away to join the circus after a disagreement with his guardians. His first experience, with a wily concessionaire, is unhappy, but he finds a friend in the strong man and then meets Mr. Stubbs, the chimpanzee who becomes his constant companion. After a few mishaps Toby and Mr. Stubbs become an attraction in their own right.

This is the story of ten weeks with a circus. The audience is carried along with the people and animals as they make their way into the hearts of the town and country folk. The blare of circus music, the luminous scenic backgrounds, the fine acting on the part of Kevin Corcoran (who plays Toby) and the scene-stealing Mr. Stubbs, probably one of the most engaging animals to appear on the screen, will appeal to all children under 99.

Special emphasis is placed on friendship, love of animals, diligence, obedience, the desirability of truthfulness and the "on with the show" tradition.

The Gene Krupa Story

(Columbia)

AN EXCELLENT biographical drama about a famous jazz drummer who achieved success the hard way. Gene Krupa (brilliantly played by Sal Mineo) was one of ten children in a miner's family. His ambition to play the drums in a jazz band was thwarted by his father who insisted he was destined for the priesthood. He does enter a seminary but stays only a year and returns to his life: drum playing. This is the beginning of a long road of ups and downs, periods of want and depression, times of wild living and popularity. At one time he served a prison term for being in possession of narcotics which had been planted on him. He showed much determination to vanquish the marijuana habit and succeeded. Standing by through everything was his high-school sweetheart whom he eventually marries. Throughout is the music of Gene Krupa, the beating of drums, the playing of pure jazz. This is a picture for adults and mature young people. For the youth whose idea of life is noise and excitement this may point a lesson.

Circus Stars

(Central Documentary, Paramount)

A CIRCUS is a circus wherever it is performed—and this one is in Russia. An intensely interesting presentation in Technicolor of various acts in a small, intimate single-ring circus, this has enough close-ups of the principal performers, human and animal, to give to the audience a sense of participation and keen enjoyment. There is no attempt at providing a plot, the single purpose being to show the circus. Music is appropriate, high aerialists' feats are breathtaking, horses are well trained, sleek and beautiful. There are many animals and all possible types of circus acts performed to perfection. The audience also provides its share of interest. Of course it is for the family.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

CHRISTIAN HERALD

FAMILY

Swan Lake (Central Documentary, Columbia) Another exchange picture, a film record of the famous ballet performed by the Moscow Bolshoi Ballet.

ADULTS AND YOUNG PEOPLE

The Last Voyage (Andrew and Virginia Stone, MGM) A luxury liner fails to reach port. Tense observation of people in extreme danger.

Hell Bent for Leather (Univ-Inter) A western in which the hero becomes a victim of mistaken identity.

ADULTS AND MATURE YOUNG PEOPLE

Our Man in Havana (Kingsmead, Columbia) Graham Greene's novel begins as satire of British secret service when suddenly comes the shock of murder.

Once More With Feeling (Stanley Donen, Columbia) Sophisticated comedy about two high-strung people in the music world. Amusing and witty.

The Gazebo (Avon, MGM) Wacky, off-beat mystery in which a man plans a murder that turns out not to be one.

Gunfighters of Abilene (UA) A tale of the era of change from "a gun

makes right" to "the law makes right."

A Dog's Best Friend (UA) A boy-and-his-dog story in which both must be rehabilitated.

ADULTS

Seven Thieves (Sidney Boehm, 20th C-Fox) The perfect crime to "rob the bank at Monte Carlo" backfires.

Chance Meeting (Sydney Box, Paramount) Suspenseful murder mystery with romantic (illicit) undertones.

The Third Voice (20th C-Fox) Gruesomely suspenseful melodrama concerned with murder, its planning and execution in cold blood.

Who Was That Lady? (Norman Krasna, Columbia) A fast moving farce-comedy spoofing the FBI and spying activities. Vulgarly and drinking.

Jack the Ripper (Joseph Levine, Paramount) A horror picture with intended quaintness, recounting a series of infamous crimes in London in 1888.

The Purple Gang (AA) Gangster story of the late 1920s, with teenagers, bootleggers, hijackers and the Mafia.

PICTURE of the YEAR

FOR CHRISTIAN HERALD readers, apparently there was no best picture of 1959. This does not mean that there were not good motion pictures; rather, that there were so many good films it was hard to arrive at a majority vote. But readers were agreed about their second choice. The largest number of votes cast was for *The Nun's Story*, but this did not appear as a first choice.

What do readers consider in selecting a good film? Some choose by special interests ("The F.B.I. Story... because I have always been interested in any kind of law-enforcement agency and this is the best example of one in motion pictures.") ("Third Man on the Mountain... has wonderful scenery and Switzerland is a favorite land of mine as my college major is in French and German.") While some readers complained that they saw none of the pictures mentioned in the Protestant Motion Picture Council listing, but only "murders and westerns," there is a rooting section for the westerns, too. One vote for best was for "Tonka... we enjoyed the story about Indians and pioneer life, triumph of right over wrong." While the color was considered most remarkable in *Sleeping Beauty*, one reader suggested that *Green Mansions* "had an ingredient

greater than beautiful color, fine actors and superb directing; it had purity."

Educational value seemed to be important to many readers. *The Nun's Story* was selected "because I learned how and what one must go through to be a nun." "The Inn of the Sixth Happiness was educational... should lead to better world understanding." Settings and photography were important (*The Big Fisherman* and *Third Man on the Mountain* were mentioned.) One reader feels that we need to be exposed to more stories of love conquering hate. Another likes the frankness of *Blue Denim*, not at all out of taste, a picture which "talked with teens, not at them."

Good acting seemed to be a major factor in selection. Audrey Hepburn's performance in *The Nun's Story* was cited and also the "brilliance of some players in *The Diary of Anne Frank*."

Ben Hur was not widely released in 1959, but it came in for some kudos; one, "motion picture as an art form reached its current peak." Altogether 14 pictures were mentioned by readers as best of the year or second best. Some just got around to seeing *The Ten Commandments* in 1959 and others are still hoping for "a picture as fine as *A Man Called Peter*."

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Money Making—Against
(Continued from page 79)

clearly comes in the category of gambling. If the fact of door prizes was a significant part in the decision of people to come to the bazaar, then an element of gambling was involved, even though no money was transacted.

The raffle of the quilt was of course a direct case of gambling. The justification was that many hundreds of hours of labor went into the quilt, and to have sold it for its normal market price of \$25 would have meant that the workers were getting a return of only a few cents per hour. The device was to sell chances, and the result was a huge profit. Many churches participate in such petty raffles, and thereby encourage the children and the young people to petty gambling.

A bazaar such as that described above is unethical also in its competition with legitimate business interests in the community. Perhaps the restaurant in the neighborhood of the church suffered a considerable loss of business on the evening of the bazaar. Other commercial concerns, paying taxes and supporting the general economy of the community, were hurt to some degree.

Such a bazaar is unethical in that, in most cases, the purchaser did not receive adequate value for prices paid.

Such a bazaar is unethical because it seeks to enlist people in the community generally to help support the church. The attitude of "soak the non-member" is common among bazaar committees; they even boast that this technique reduces the cost of operating the church for the loyal member.

A third criticism of commercial activities in the churches is that they are essentially undiplomatic. Merchants of the community are constantly being harassed by church committees, and the result is a very difficult situation indeed. A distinguished department store owner in Ontario keeps a supply of stewardship literature in his office for such committees. This literature points out that the best way to support the Kingdom of God is by direct gifts offered on Sunday as an act of worship.

The non-members of the church, who are oftentimes pulled into these commercial affairs by their zealous neighbors, feel that the church is more interested in getting their money than in getting them. The cynic says, "As long as I go once a year and spend a few dollars at the bazaar, that is about all the church wants from me."

A fourth criticism of the commercial event in the churches is that it is unworthy of the Church of Jesus Christ.

What is the Church? What is the purpose of the Church? What does it mean to worship God? What does it

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mean to be a disciple of Jesus Christ? How can we honor God with our substance? Is the church worth "keeping open under any conditions"? These are all basic questions that must be faced.

A church where a variety of commercial projects must be undertaken to "keep the doors open" is a church where the spiritual vitality has evaporated. What is the best way to support the Church? The answer is clear: a weekly offering placed upon the offering plate as an act of worship by the individual Christian. This gift should grow out of love and gratitude to God for what he has done in sending his Son Jesus Christ to be Lord and Saviour. The support of the Church should not be based on aprons, suppers, or raffle chances. Direct giving is the most effective, efficient and soul-satisfying way of Church support.

Commercial activities violate the essential spirit of the Church. They testify, both directly and indirectly, "The members of this church do not care enough about their religion, their faith or their God to support its work adequately. They must call upon those who do not believe in the Church, or who have church commitments elsewhere. They are willing to use sub-Christian methods to help support what they claim to be a Christian cause."

WHAT is the alternative to commercialism? Christian giving and Christian serving. It has been my experience that few churches which have renounced the gimmick method of Kingdom support have ever gone back to it.

The vast majority of people in our modern, twentieth century world are lonely. In the midst of abundant economic prosperity they have desperate needs. Our churches should immediately embark upon a program of Christian teaching, visiting, helping the sick, witnessing in office, factory and field. This direct serving would pay dividends in new money and new members.

Every community in America has underprivileged people in underprivileged neighborhoods. Many settlements offer opportunities for volunteer workers. Special skills, such as music, art and drama, can be utilized in these areas.

Christian service is needed for people beyond the reaches of the local congregation. Church World Service has a variety of projects, such as sewing new clothes, collecting old clothes, bringing refugee children to this country. Participation in this direct Christian service offers immense satisfactions.

The average American Protestant middle-aged woman has a great deal of free time. It is a part of her Christian stewardship to use her time—as well as her money—for direct service to the Kingdom of God. This is one of the stewardship challenges of our day. ■

APRIL 1960

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"Foel!"

"Have a heart, chum," the sentry protested. "I haven't had time to learn the answer to that one yet!"

Household Help

Father came home one night and asked his three children what they had done to help their mother.

"I washed the dinner dishes," said Joan.

"I dried them," said Bob.

The youngest smiled and said, "And I picked up all the broken pieces."

A Place For Everything

Joe: "I certainly am strong for these labor-saving devices. I don't have any trouble finding my collar buttons now. I always find them in one certain place."

Bill: "Where is that?"

Joe: "In the vacuum cleaner."

Neat Trick!

Mother: "You were a very tidy boy not to throw your orange peel on the floor of the train. Where did you put it?"

Little Boy: "In the pocket of the man next to me."

Wrong Chart?

A woman stepped off the penny scales and turned to her husband.

"What is the verdict? A little overweight?" he asked.

"No, no," she replied, "but according to that height table, I should be about six inches taller."—*The Lookout*.

Good Aim!

Girl (at baseball game): "Isn't that pitcher marvelous? He hits their bats no matter how they hold them!"

Hit And Run

A woman posed for a picture in front of the fallen pillars of an ancient temple in Greece.

"Don't get the car into the picture," she instructed the photographer, "or my husband will think I ran into the place."

No Union?

Impatient customer: "Look, Miss, I only get an hour for lunch!"

Waitress, hurrying by: "I can't discuss labor problems with you now."

CHRISTIAN HERALD

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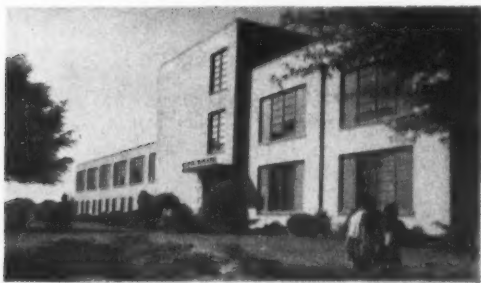
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